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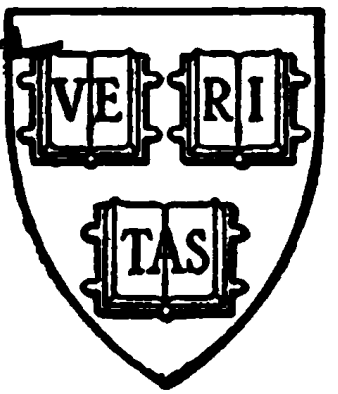

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OR,

GOD AND I

A MANUAL OF PRAYERS, DEVOTIONS AND HYMNS

Carefully composed or selected, and adapted for use in the Catholic Home, Church and School

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GOD

HE beholds thee wherever thou art. He calls thee by thy name. He sees thee. He understands thee. He knows all thy own peculiar feelings and thoughts, thy weakness, thy strength. He views thee in thy day of rejoicing and thy day of sorrow. He notes thy very countenance. He hears thy voice, the beatings of thy heart, thy very breathing. Thou dost not love thyself better than He loves thee. Thou canst not shrink from pain more than He dislikes thy bearing it. And—He is God.

CARD. NEWMAN

LAY BAPTISM.

The Manner of Lay Persons Baptizing an Infant in Danger of Death.

Take common water, pour it on the head or face of the child, and while you are pouring it, say the following words:

"I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

NOTE.—*Any person, whether man, woman or child, may baptize an infant in case of danger of death.*

MORNING PRAYERS.

As soon as you are awake make the sign of the cross and say:

BLESSED be God, the Father; Blessed be God the Son! Blessed be God the Holy Ghost, now and forever, Amen.

On rising say:

IN the name of our Lord Jesus Christ I arise. May He bless, preserve and govern me, and bring me to everlasting life. Amen.

When dressed kneel down and say:

IN the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

ACT OF THANKSGIVING.

O MY dear God, I thank Thee from my heart for having given me life; for having made me a Catholic,

for having brought me safely through the night and given me another day to serve Thee.

ACT OF SELF-OFFERING.

O MY God, I adore and bless Thee. All that I may think, speak, do, or suffer, this day, I offer up to Thee in union with Christ's life on earth, begging Thee to accept it as the tribute of my faith, my hope, my love. Forgive me my sins, O Father of mercy, and keep me from offending Thee today.

THE LORD'S PRAYER.

OUR Father, who art in heaven, hallowed by Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

THE ANGELICAL SALUTATION.

HAIL, Mary, full of grace, the Lord is with thee; blessed art thou amongst women; and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

THE APOSTLES' CREED.

I BELIEVE in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the communion of

saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

HEART of Jesus, the way, the truth, and the life, have mercy on me!
Mother most pure, Mother most chaste,
Help of Christians, pray for me!
My Guardian Angel, guard and protect me!

THE ANGELUS.

To be said every morning, noon and evening.

V. The angel of the Lord declared unto Mary.
R. And she conceived of the Holy Ghost. *Hail Mary, etc.*
V. Behold the handmaid of the Lord.
R. Be it done unto me according to Thy word. *Hail Mary, etc.*
V. And the Word was made Flesh.
R. And dwelt amongst us. *Hail Mary, etc.*
V. Pray for us, O Holy Mother of God!
R. That we may be worthy of the promises of Christ.

LET US PRAY.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we, to whom the incarnation of Christ, Thy Son, has been made known by the message of an angel, may, by His passion and cross, be brought to the glory of His resurrection, through the same Christ our Lord. *R. Amen.*

[*Whoever says the Angelus daily at the sound of the bell, for a whole month, and in the course of the same month goes to confession and communion, gains a plenary indulgence. Benedict XIII.*]

GRACE BEFORE AND AFTER MEALS.

BEFORE MEALS.

Bless us, O Lord, and these Thy gifts which we are about to receive from Thy bounty, through Christ our Lord. Amen.

AFTER MEALS.

We give thanks, Almighty God, for all Thy benefits, who livest and reignest world without end. Amen.

May the souls of the faithful departed rest in peace. Amen.

PRAYERS AT NIGHT.

✠ In the name of the Father, and the Son, and the Holy Ghost. *Amen.*

BLESSED be the holy and undivided Trinity, now and for ever. *Amen.*

Come, O Holy Ghost! fill the hearts of Thy faithful, and kindle in them the fire of Thy love.

Let us place ourselves in the presence of God and humbly adore Him.

Great God, the Lord of heaven and earth! I prostrate myself before Thee. With all the angels and saints I adore Thee. I acknowledge Thee to be my Creator and sovereign Lord, my first beginning and last end. I submit to Thy holy will; and I devote myself to Thy divine service, now and forever.

AN ACT OF FAITH.

O MY God! I firmly believe that Thou art one God in three Divine persons, Father, Son, Holy Ghost; I

believe that Thy Divine Son became man, and died for our sins, and that He will come to judge the living and the dead. I believe these and all the truths which the Holy Catholic Church teaches, because Thou hast revealed them, who canst neither deceive nor be deceived.

AN ACT OF HOPE.

O MY God! relying on Thy infinite goodness and promises, I hope to obtain pardon of my sins, the help of Thy grace, and life everlasting, through the merits of Jesus Christ, my Lord and Redeemer.

AN ACT OF LOVE.

O MY God! I love Thee above all things, with my whole heart and soul, because Thou art all-good and worthy of all love. I love my neighbor as myself for the love of Thee. I forgive all who have injured me, and ask pardon of all whom I have injured.

PRAYER TO KNOW THYSELF.

O MY Lord Jesus Christ! who art to judge me when I die, make known to me the sins by which I have offended Thee to-day and give me the grace of true contrition.

[*Here examine your conscience.*]

What have I thought, said or done to-day, that offended God? What duty have I neglected? What led me into these faults? What improvement in my life? If none, why not? Resolutions for to-morrow.

AN ACT OF CONTRITION.

O MY God! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life.

THE CONFITEOR.

I CONFESS to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the Holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life. *Amen.*

May the Almighty and merciful Lord grant me pardon, absolution, and remission of all my sins. *Amen.*

PRAYER FOR OTHERS.

O LORD, grant grace, mercy and everlasting life to my father and mother, my relatives and friends. Guard and guide our priests, bishops, and pope. Protect our country. Bless all those who have recommended themselves to my prayers and for whom I am bound to pray. Have pity on the sick and dying, and may the souls of the faithful departed, through Thy mercy, rest in peace.

Say three Hail Mary's and Glory be to the Father, for above.

PREPARATION FOR DEATH.

I KNOW, O my God, that my last hour is uncertain. Perhaps I shall not rise from the bed on which I am about to lie. Am I ready now to appear before Thy judgment seat to receive the sentence of a glorious or woeful eternity? I offer Thee this sleep as an act of love, begging that I may arise to-morrow stronger in

body and in soul, and henceforth so live that I be always prepared to die. From a sudden and unprovided death, Lord Jesus, deliver me.

THE BLESSING.

O GOD the Father, bless me; Jesus Christ, defend and keep me; the virtue of the Holy Ghost enlighten and sanctify me this night and forever. Amen.

Into Thy hand, O Lord, I commend my spirit. Lord Jesus, receive my soul. Amen.

It is with many a pious practice to include in the evening prayers the Litany of the Blessed Virgin.

AT HOLY MASS.

PRAYER BEFORE MASS.

O MY Saviour, I come before Thy holy Altar to assist at Thy Divine Sacrifice. Do Thou prepare my soul to receive Thy grace; fix my mind on Thee; wash away in Thy Precious Blood all the sins of which Thou seest me guilty; I hate them for the love of Thee, and most humbly beg pardon for them. Grant, O sweet Jesus, that uniting my intentions to Thine, I may spend my whole life for Thy glory, as Thou didst give Thy life for the saving of my soul. Amen.

I wish to share in the Communion of Saints by gaining all the indulgences I can this day and week; and I place them in the hands of our Blessed Lady for the relief of the souls in purgatory. My Jesus, mercy! Mary, help!

PRAYER AT THE BEGINNING OF THE MASS.

While the Priest says the Judica me, Deus, *etc.*

O ALMIGHTY Lord of heaven and earth, behold I, a wretched sinner, presume to appear before Thee this day, to offer to Thee by the hands of our High Priest, Jesus Christ, Thy Son, the sacrifice of His body and blood, in union with that sacrifice which He offered to Thee upon the cross; first, for Thine own honor, praise, adoration and glory; secondly, in remembrance of His death and passion; thirdly, in thanksgiving for all Thy blessings bestowed on Him and on His whole church, whether triumphant in heaven, or militant on earth, and especially for those bestowed on me, the most unworthy of all; fourthly, to obtain pardon and remission of all my sins, and of those of all others, whether living or dead, for whom I ought to pray; and lastly,

to obtain all graces and blessings both for myself and for Thy whole church. O be Thou pleased to assist me in such manner by Thy grace, that I may behave myself this day as I ought to do in Thy divine presence, and that I may so commemorate the death and passion of Thy Son as to partake most plentifully of the fruits thereof; through the same Jesus Christ our Lord. Amen.

CONFITEOR.

I CONFESS to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the saints, and to *you, father,* that I have sinned exceedingly in thought, word, and deed, *through my fault, through my fault, through my most grievous fault.* Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist,

the holy Apostles Peter and Paul, and all the saints, and *you, father,* to pray to the Lord our God for me.

The priest goes up to the altar, and as he advances, full of holy fear, says in a low tone of voice:

PRAYERS.

TAKE away from us our sins, we beseech Thee, O Lord, that we may be worthy to enter with pure minds into the Holy of Holies; through Jesus Christ our Lord. Amen.

WE beseeeh Thee, O Lord, by the merits of Thy Saints, whose relics are here, and of all the Saints, that Thou wouldst mercifully forgive me all my sins. Amen.

THE INTROIT.

The Introit is the first prayer the priest reads at the right or Epistle side of the altar. This prayer reminds us how much those who lived holy lives, under the Old Law, wished for the coming of our Blessed Redeemer. *Glory be to the Father,* is added in honor of the Blessed Trinity.

PRAYER DURING THE INTROIT.

LET the Name of the Lord be blessed both now and forever. From the rising to the setting of the sun let all praise be given to the Name of the Lord. Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

THE KYRIE ELEISON.

Lord, have mercy on us. (Thrice.)
Christ, have mercy on us. (Thrice.)
Lord, have mercy on us. (Thrice.)

THE GLORIA.

GLORY be to God on high, and on earth peace to men of good will. We praise Thee; we bless Thee; we adore Thee; we glorify Thee. We give Thee thanks for Thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son; O Lord

God, Lamb of God, Son of the Father, Who takest away the sins of the world, have mercy on us; Who takest away the sins of the world, receive our prayers; Thou Who sittest at the right hand of the Father, have mercy on us. For Thou only art holy: Thou only art the Lord: Thou only, O Jesus Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

At the end of the Gloria, the Priest kisses the Altar and turns to the people saying:

The Lord be with you.

The Clerk answers:

And with thy spirit.

AT THE COLLECTS.

O ALMIGHTY and eternal God, we humbly beseech Thee mercifully to give ear to the prayers here offered Thee by Thy servant in the name of Thy whole Church, and in behalf of us Thy people. Accept

them to the honor of Thy Name, and the good of our souls; and grant to us all, mercy, grace, and salvation; through our Lord Jesus Christ. Amen.

AT THE EPISTLE.

THOU hast vouchsafed, O Lord, to teach us Thy sacred truths by Thy prophets and apostles; O grant that we may so improve by their doctrine and examples in the love of Thy holy Name, and of Thy holy Law, that we may show forth by our lives whose disciples we are; that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions; that we may be ever directed by Thy light, and strengthened by Thy grace, to walk in the way of Thy commandments, and to serve Thee with clean hearts; through our Lord Jesus Christ. Amen.

BEFORE THE GOSPEL.

CREATE a clean heart in me, O God, and grant that I may listen

to Thy holy Gospel with respect, and bless Thy Name forever.

AT THE GOSPEL.

MAYEST Thou be ever adored and praised, O Lord, who, not content to instruct and inform us by Thy prophets and apostles, hast even vouchsafed to speak to us by Thy only Son our Lord and Saviour Jesus Christ, commanding us by a voice from Heaven to hear Him; O grant that we may so improve by His doctrine and example in the love of Thy holy Name, and of Thy holy Law, that we may show forth by our lives whose disciples we are, that we may no longer follow the corrupt inclinations of flesh and blood, but master all our passions, that we may be ever directed by Thy light, and strengthened by Thy grace, to walk in the way of Thy commandments and to serve Thee with clean hearts; through our Lord Jesus Christ. Amen.

THE NICENE CREED.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things, visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God; and born of the Father before all ages; God of God, Light of Light, true God of true God; begotten, not made; consubstantial with the Father, by Whom all things were made: Who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, † AND WAS MADE MAN: was crucified also for us, suffered under Pontius Pilate and was buried; and the third day he rose again according to the Scriptures; and ascended into heaven; sitteth at the right hand of the Father; and shall come again with glory, to judge both the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and giver of life; who pro-

ceedeth from the Father and the Son; who, together with the Father and the Son, is adored and glorified; who spoke by the prophets. And one holy Catholic and Apostolic Church. I confess one Baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. Amen.

The Lord be with you.
And with thy spirit.

AT THE OFFERTORY.

ACCEPT, O holy Father, almighty and eternal God, this unspotted Host, which I Thy unworthy servant offer unto Thee, my living and true God, for my many sins, offences, and negligences, and for all here present; as also for all faithful Christians, both living and dead, that it may help both me and them to gain life everlasting. Amen.

OBLATION OF THE CHALICE.

WE offer unto Thee, O Lord, the chalice of salvation; humbly begging Thy mercy, that it may ascend to Thee for our salvation, and for that of the whole world. Amen.

OFFERING OF THE FAITHFUL.

ACCEPT us, O Lord, who come to Thee with contrite and humble hearts; and grant that the sacrifice which we offer this day in Thy sight, may be pleasing to Thee, O Lord God.

Blessing of the Bread and Wine.

PRAYER.

COME, O Almighty and Eternal God, and bless this sacrifice prepared for the glory of Thy holy name.

Washing of the Fingers.

PRAYER.

O JESUS, most pure of heart! O spotless Lamb of God! help me that

I may keep my heart pure; that all through my life I may never displease Thee by any wicked thing. Give me the blessing of the clean of heart.

PRAYER TO THE BLESSED TRINITY.

The Priest returns to the middle of the altar, and bowing down, offers the Sacrifice to the most Holy Trinity.

O BLESSED TRINITY! Father, Son and Holy Spirit, accept the Holy Mass which we offer Thee in memory of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honor of the Blessed Mary, ever Virgin, of blessed John the Baptist, the holy Apostles Peter and Paul, St. Joseph, my Angel Guardian and patron Saints. And may all the Saints and Angels, whom we now honor upon earth, intercede for us in Heaven. Amen.

THE ORATE FRATRES OR "BRETHREN, PRAY."

The Priest turns to the congregation, and, with his hands stretched out, invites them to pray with him.

BRETHREN, pray that my sacrifice and yours may be acceptable in the sight of God the Father Almighty.

The Clerk answers:

May the Lord receive the sacrifice from Thy hands, to the praise and glory of His name, for our benefit, and that of His Holy Church.

THE SECRET PRAYER.

During this time in charity, think of the thousands who are to pass to-day from this world to the next, say most earnestly for them this

PRAYER.

HEART of Jesus once in agony, have pity on the dying.

THE PREFACE.

The preface leads to the Canon, and the altar bell is rung to tell us that the Priest is entering upon the most solemn part of the Mass.

World without end. Amen.
The Lord be with you.
And with thy spirit.
Lift up your hearts.

We lift them up to the Lord.
Let us give thanks to our Lord God.

IT IS MEET AND JUST.

It is truly meet, and just, right and available to salvation, that we always, and in all places, give thanks to Thee, O holy Lord, Father Almighty, eternal God, through Christ our Lord. Through Whom the Angels praise Thy majesty, adore Thee, reverence Thee, and sing Thy everlasting praise. Together with them we beseech Thee that Thou wouldst allow our voices also to be admitted, whilst we humbly say:

THE SANCTUS.

The bell rings.

HOLY! Holy! Holy! Lord God of Sabaoth; the heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

THE CANON OF THE MASS.

MOST merciful Father, Who hast given us Thy only Son to be our daily Sacrifice, incline Thine ear to our prayers, and favor our desires; protect, unite, and govern Thy whole Church throughout the world; pour forth Thy blessings on his present Holiness, on our Bishop, and all true professors of the Catholic faith.

I OFFER Thee, O Eternal Father, with this Thy minister at the altar, this oblation of the Body and Blood of Thy only Son, to Thy honor and glory; in remembrance of my Saviour's passion, in thanksgiving for all Thy benefits, in satisfaction for all my sins, and for the obtaining of Thy grace, whereby I may be enabled to live virtuously and die happily. I desire Thee likewise to accept it, O God, for my parents [*if alive*], relatives, friends and benefactors; grant them all blessings, spiritual and temporal.

I offer it up also [*name the particular intention*]. Likewise for all that are in misery; for those I have in any way injured either by word or deed; for all my enemies, for all those for whom my prayers are desired, especially *N.*; for the conversion of all sinners, and enlightening all that sit in darkness. Pour forth Thy blessings on all, according to their different necessities. Through the merits of Thy only Son our Lord.

GIVE ear, we beseech Thee, to the prayers of Thy servant, who is here appointed to make this oblation in our behalf; and grant it may be effectual for the obtaining of all those blessings which he asks for us.

BEHOLD, O Lord, we all here present to Thee in this bread and wine the symbols of our perfect union. Grant, O Lord, that they may be made for us the true Body and Blood of Thy dear Son; that, being conse-

crated to Thee by this holy Victim, we may live in Thy service, and depart this life in Thy grace.

AT THE ELEVATION OF THE HOST.

I BELIEVE, O Jesus, that Thou art truly present here, as God and Man, under the form of bread. I adore Thee with the deepest reverence, as my Lord and my God. O Jesus, may I live for Thee only, may I die for Thee gladly; O Jesus, living or dying, let me be Thine!

ELEVATION OF THE CHALICE.

O MY Saviour, I believe that Thou art here. I believe that Thy most Precious Blood, which was poured out once upon the Cross for a sacrifice to atone for our sins, is substantially present in this chalice, under the appearance of wine. Ah! holy Blood of my Redeemer, I beseech Thee, wash and purify me from all my sins.

AFTER THE ELEVATION.

O JESUS, Who after Thy death upon the Cross wast laid in the grave and didst raise Thyself to life on the third day, help me to keep my soul in the life of grace. Help me so to live that on the last day I may rise in glory and be happy with Thee in Heaven.

PRAYER FOR THE DEAD.

O MOST merciful Lord Jesus, give unto them eternal rest. Be mindful, O Lord, of Thy servants, who are gone before us with the sign of faith, and sleep in the sleep of peace. [*Name.*] To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light and peace; through the same Christ our Lord. Amen.

LET US PRAY.

INSTRUCTED by Thy saving precepts, and following Thy divine institution, we presume to say:

OUR Father, Who art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

DELIVER us, we beseech Thee, O Lord, from all evils, past, present, and to come; and by the prayers of the Blessed Virgin Mary, and all the Saints, mercifully grant peace in our days, that, with Thy help, we may be always free from sin and safe from harm. Through the same Jesus Christ Thy Son our Lord, Who with Thee, in the unity of the Holy Ghost, liveth and reigneth, God, world without end. Amen.

AT THE BREAKING OF THE HOST.

THY Body was broken, Thy Blood was shed for us; grant, O sweet Jesus, that we, who receive Thee in this Holy Sacrament, may ever believe in Thee, hope in Thee, and love Thee, more and more. Amen.

THE AGNUS DEI.

LAMB of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, have mercy on us.

Lamb of God, who takest away the sins of the world, give us peace.

PRAYERS BEFORE THE COMMUNION.

LORD Jesus Christ, Who saidst to Thy Apostles, Peace I leave with you, my peace I give unto you; look not upon My sins but upon the faith

of Thy Church, and give her that peace with Thou dost love to see among her children; who livest and reignest God forever and ever. Amen.

LORD Jesus Christ, Son of the living God, Who, by the will of Thy Father and by the power of the Holy Ghost hast by Thy death given life to the world; deliver me by this, Thy most Sacred Body and Blood, from all my sins and from all evils; and make me always follow Thy commandments, and never let me be separated from Thee; Who, with the same God the Father and the Holy Ghost, livest and reignest, God, for ever and ever. Amen.

AT THE COMMUNION.

MAY this Holy Communion, which I am about to receive, O Lord, keep my soul and body from all evil.

Who with God the Father, in the unity of the Holy Ghost, livest and reignest, God for ever and ever. Amen.

I WILL take the Bread of Heaven, and call upon the Name of the Lord.

The Priest strikes his breast three times saying:

LORD, I am not worthy that Thou shouldst enter under my roof; say but the word and my soul shall be healed.

ACT OF SPIRITUAL COMMUNION.

O MY Jesus, I believe that Thou art truly present in this Holy Sacrament, I love Thee above all things, and I desire Thee with my whole soul,

but since I cannot now receive Thee sacramentally come at least spiritually into my poor heart. I embrace Thee as if Thou wert already come. I unite myself wholly to Thee. Never suffer me to be separated from Thee.

WHAT return shall I make the Lord for all He has given to me? I will take the chalice of salvation, and call upon the name of the Lord. Praising I will call upon the Lord, and shall be saved from my enemies.

PRAYER.

DEAR Jesus, wash my soul in Thy Precious Blood. May the blood of our Lord Jesus Christ preserve my soul in everlasting life. Eternal Father, I offer Thee the Precious Blood of Jesus Christ in satisfaction for my sins, and for the needs of Holy Church. Amen.

AT THE ABLUTIONS.

GRANT, O Lord, that what we have taken with our mouth we may receive with a pure mind; and may it do us good both for time and eternity. Amen.

May Thy body, O Lord, which I have received, and Thy blood which I have drank, remain with me; and grant that no stain of sin may be left on my soul which has been fed with such pure and holy Sacraments. Who livest and reignest one God, world without end. Amen.

THE POST COMMUNION.

O MY God, I thank Thee for all Thou hast done for me. In return for all Thy mercies I wish never more to displease Thee. Make me wholly Thine, and let me always love Thee more and more.

The Lord be with you
And with thy spirit.

LET US PRAY.

JESUS, meek and humble of heart, make my heart like to Thine. O Sacred Heart of Jesus, I implore, that I may ever love Thee more and more. O Mary conceived without sin, pray for us who have recourse to thee. St. Joseph, friend of the Sacred Heart, pray for us.

Let us bless the Lord.
Thanks be to God.

(*In masses for the dead.*)

May they rest in peace. Amen.

The Priest bowing down before the altar says:

PRAYER.

O HOLY Trinity, let what I have done be pleasing to Thee; and grant that the sacrifice which I, though unworthy, have offered up in the sight of Thy Majesty, may be acceptable to Thee, and through Thy mercy may I and all those for whom

it has been offered receive forgiveness of our sins through Christ our Lord. Amen.

THE LAST GOSPEL.

The Lord be with you.
And with thy spirit.

The beginning of the Holy Gospel according to St. John:

IN the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made: in Him was life, and the life was the light of men, and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through Him. He was not the light, but came to give testimony of the light. He was the true light

which enlightened every man that cometh into this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them He gave power to become the sons of God: to those that believe in His name, who are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. AND THE WORD WAS MADE FLESH [*Here the people kneel down*], and dwelt among us; and we saw His glory, as it were the glory of the Only-Begotten of the Father, full of grace and truth.

Thanks be to God.

CONCLUDING PRAYER.

ACCEPT, O most gracious God, this our service: whatever, by thy grace, we may have performed with diligence, in thy clemency regard; and

what we have done with negligence, mercifully pardon: through Jesus Christ our Lord. Amen.

May the blessing of Almighty God, Father, Son, and Holy Ghost, descend upon us now, and remain with us forever. Amen.

PRAYERS AFTER MASS

"Three Hail Marys."

HAIL! Holy Queen, Mother of Mercy, our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning and weeping in this valley of tears. Turn, then, most gracious advocate, thine eyes of mercy toward us, and after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V. Pray for us, O Holy Mother of God;

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

O GOD, our refuge and our strength, graciously hear Thy people crying to Thee; and through the intercession of the glorious and Immacu-

late Virgin Mary, Mother of God: of her spouse, St. Joseph; Thy holy Apostles Peter and Paul and all the Saints, lend a merciful and compassionate ear to the prayers which we pour forth for the conversion of sinners and the freedom and prosperity of Holy Mother Church. Through Christ our Lord. *Amen.*

O HOLY Archangel Michael, defend us in battle. Be our safeguard against the wiles and the wickedness of the devil. Restrain him, O God, we humbly beseech Thee; and do thou, O Prince of the heavenly host, by the power of God, cast him into hell with the other evil spirts who prowl about the world seeking the ruin of souls.

Most Sacred Heart of Jesus have mercy on us. (Three times.)

VISITS TO THE BLESSED SACRAMENT.

MAKE our dear Lord in the Blessed Sacrament your constant thought; recollect that He is your friend: tell Him all your sorrows; go often in the week, if only a few minutes, to relieve your mind in trouble, and you will find that the hardest trials will seem to pass away in a moment. Run to Him always, and you will wonder at the fullness of the consolation which you will receive, and at the clearness of the answers that will come in time of doubt. Throw your cares into the hands of Jesus in the Tabernacle, and they will cheer you by becoming light, very light.

CONSOLING THOUGHTS.

DEAREST LORD! make us remember, when the world is cold and dreary and we know not where to turn for comfort, that there is always *one spot* bright and cheerful—the Sanctuary. When we are in *desolation of spirit,* when all who are dear to us are passed away, like summer flowers, and none are left to love us and care for us, whisper to our troubled souls that there is *one friend* who dies not—one whose love

never changes—Jesus on the altar. When *sorrows thicken* and *crush* us with their burden, when we look in vain for comfort, let Thy dear words come forth with full force: "Come to Me all you who labor and are heavily burdened, and I will refresh you." Thy friendship, dearest Lord, thenceforth shall be the dearest treasure we possess. It shall compensate for the treachery and ingratitude of creatures. It shall be our consolation when the *wild flowers are growing over the best loved ones,* and when all who hold a dear place in our hearts are *withered and gone!* With Thy friendship the world shall *never* be dreary and life never without a charm. Would that we could realize the pure happiness of possessing *Thy sympathy!* Would that we could feel—when we are *crushed and humbled*—when the hope we have lived for has withered—when *sorrows* and *trials* that we *dare not reveal to any,* make our souls sink well-nigh unto death—when we look IN VAIN for some one to *understand us,* one who will enter into our miseries, make us remember that there is One on the Altar who knows *every fibre* of our hearts, *every sorrow,* every pain special to our *peculiar natures,* and who deeply sympathizes with us. Compassionate Jesus! our hearts crave for sympathy, and to suffer seems nothing to the bitterness of *suffering alone.*

THE VOICE FROM THE TABERNACLE.

MY CHILD, it is not necessary, to *know much* to please me; it suffices to *love me much.*

Speak to me simply, as you would do to your intimate friend.

Have you no one you wish to recommend to me?

Tell me the names of your relatives, your brothers, your sisters. After each one of these names, tell me what you wish me to do for them. Ask much for them, ask much. I love generous hearts which forget themselves for others. Tell me of the poor you wish comforted. Tell me of the sick you have seen suffer, of the wicked you wish converted, of those persons with whom you have some quarrel, and with whom you wish a reconciliation. For all recite a fervent prayer. Remember I have promised to hear every prayer coming from the heart; and is not that truly a *heart* prayer when offered for those we love and who love us?

Have you some graces to ask for yourself?

Write, if you will, *all the wants of your Soul,* and come and read them to me.

Tell me simply how sensual, proud, susceptible, selfish, cowardly, and lazy you are. Ask me to come and help you to overcome all these failings.

Poor child! Do not blush; there are many of the Blessed, many saints in Heaven who had all these faults, who asked me to cure them of them, and who, little by little, overcame themselves.

Do not hesitate to ask me for the good of the body and the mind; *health, memory, success.* . . . I can give all, and I give always when it is to render the soul more holy. What do you wish to-day, my child? If you only knew how I long to do you good.

Have you no projects which occupy you?

Tell me all the details . . . what do you think of, what do you hope for? Is it to give pleasure to your relatives, your brother, your sister, or those you depend on—what do you wish for them?

And for me, will you not wish something? Will you not wish to do *a little good* to the Souls of your friends whom you love, and who perhaps forget me?

Tell me in what do you interest yourself, what are the motives urging you on, what means you would take? Explain to me your want of success, I will show you the cause. Whom would you have join you in

your plan? I am the master of all hearts, my child, and I lead them gently where I will. I will place near to you those necessary for you, be assured, my child.

Have you any troubles?

Oh! my child, tell me *all* your troubles in detail. Who has pained you? Who has hurt your pride? Who has despised you? Tell me all, and finish up by saying that you have forgiven, that you will forget . . . and I will bless you.

Do you fear some trouble, have you some fear, without reason perhaps, but which torments your heart? Confide in me, I am here, I know all, I can help you. . . .

Have you friends around you who seem less kind, indifferent even, towards you, without, as far as you know, any just cause? Pray for them to me I will bring them back, if they are necessary to your comfort.

Have you no joys to tell me of?

Why do you not let me partake of your joys? Tell me all that has come to you since yesterday, which gave you pleasure . . . an unexpected visit which cheered you . . . a fear dispersed, a mark of affection, a letter, a present which you received, a trial which proved you stronger than you thought. . . .

All these, my child, I send; why do you not show yourself grateful, and say—Thank you!

Gratitude brings down a blessing, and the Giver likes to be reminded of His goodness.

Have you no promises to make to me?

I read to the bottom of your heart; you know I do. You may deceive others, but you cannot deceive God. Then, child, be frank, be sincere. . . .

Are you resolved to avoid that occasion to sin . . .? to deprive yourself of that object which does you harm—to give up reading that book which uselessly excites your imagination, to avoid the friendship of that person which troubles the peace of the soul?

Will you know how to be amiable and gentle to those who have hurt you. . . .?

Very good, my child—go now, go, take up your daily duties, be silent, modest, submissive, charitable, love very much the Blessed Mother of Jesus. . . .

And come again *to-morrow* with your heart more loving, more resolved to be, and to do, good.

To-morrow I will have ready for you new favors, new graces.

ASPIRATIONS TO THE BLESSED SACRAMENT AND SACRED HEART.

O SWEET Jesus! may my heart be a burning lamp of love before Thy Altar!

O dearest Jesus! when shall I see Thee face to face, and rest forever in Thy Bosom!

Dearest Lord! chain me with the chains of Thy sacramental Love!

Oh! that I had the wings of a dove to fly away and rest forever in the heart of Jesus!

Chained Prisoner of Love! Divine Jesus! chain my poor heart to the foot of Thy Altars!

Dearest Jesus! Thou hast made my heart for Thyself alone, hide it within Thine own Divine Heart in the Tabernacle!!!

O Gentlest Lord! my heart is weary—suffer me to enter and repose on Thy Sacred Heart!

Jesus! teach me the hidden secrets of Thy Love!

If Jesus were better known in the Blessed Sacrament, earth would be brighter and Heaven nearer.

TO MARY.

You should never separate Jesus from Mary, the Son from the Mother. After each visit say a fervent prayer to Her.

MOST holy and immaculate Virgin, my Mother, Mary, it is to thee, the Mother of my God, the advocate, the hope, and the refuge of sinners, that I have recourse today; I, who am the most miserable of all, I render thee my humble homage, and I thank thee for all graces thou hast bestowed upon me. I love thee, O most amiable Queen, and for the love I bear thee, I promise to serve thee always, and to do all in my power to make others love and serve thee also. I place in thee, after God, all my hope. I confide my salvation to thy care. Accept me as thy servant, and receive me under thy mantle, O merciful Mother, and since thou art so powerful with God, deliver me from all temptations, or rather obtain for me the strength to triumph over them until death. Obtain for me, I beseech thee, a perfect love for Jesus Christ. To Thee I look for the grace of a good death. O my Mother, by the love which thou bearest God, I beseech thee to help me at all times and particularly at the decisive moment of death. Do not leave me until thou seest me safe in heaven, occupied in blessing thee, and singing thy mercies throughout eternity. Amen.

A PARTING WORD TO JESUS IN THE BLESSED SACRAMENT.

JESUS, as I have to sacrifice my will in leaving Thee, I leave Thee my heart, in the presence of the Blessed Sacrament, that it may serve as a lamp, continually burning with the flames of divine love.

ASPIRATION.

JESUS, meek and humble of heart, make my heart like unto Thine. Give it an increase of divine love, with the grace of final perseverance.

INDULGENCE.

His Holiness Pope PIUS IX. *granted an Indulgence of* 300 *days, each time, to all the faithful who shall visit the Most Blessed Sacrament, and recite the Our Father, the Hail Mary, and the Glory be to the Father, each five times, and another Our Father, Hail Mary, and Glory be to the Father, for the intention of the Pope.*

GOING TO CONFESSION.

ADVICE OF ST. PHILIP NERI.

MORTIFY yourself in small things, that you may afterwards be able the more easily to mortify yourself in great things.

To preserve chastity, it is an excellent prescription to discover your thoughts immediately to your confessor. Go often to confession, and go to Communion according to the advice of your confessor.

When at confession, tell your worst sins first, that the devil may not tempt you to end by hiding them.

Never excuse yourself when corrected; and keep yourself from saying anything in your own praise.

Pray continually to the Lord, that he may grant you the gift of perseverance.

DON'T FORGET.

1. That frequent confession is one of the best means of overcoming temptation.
2. That unless you have contrition, no priest can forgive your sins.
3. That the most important part of your preparation is to excite IN YOUR HEART sorrow for your sins.

4. That to sorrow for the past you must add resolution against sin in the future.
5. That your resolutions are to be put into practice. You should therefore decide what means you will employ in order to carry them out.
6. That you should tell in confession the number of times you have committed each mortal sin.
7. That you should perform your penance as soon as possible.

PRAYER BEFORE CONFESSION.

O King of Heaven and Earth, look down on me with pity; have compassion on your erring child. I come, most Holy God, to plead guilty of my sins and to throw myself on the mercy of your court. You pardoned Mary Magdalene and the penitent thief. In your goodness pardon me. To whom shall I fly, but to you? If you despise and turn your face from me, who will look upon me? Receive me, unworthy and sin-stained as I am, and make me what you want me to be. I resisted you, in my

pride; I come now in deepest humility to acknowledge the wrong I've done, and to beg for pardon. Lord grant me the grace to see myself, as you see me. Uncover every sin, that I may know, regret, and confess them all, and avoid them, all the rest of my life.

Lord have mercy, Christ have mercy, Lord have mercy.

EXAMINATION OF CONSCIENCE.

How long is it since your last confession? Did you forget or keep back any sins in your last confession? Did you say your penance? Did you go to Holy Communion without preparing yourself, or after having broken your fast? Have you always said your morning and night prayers? Did you say them badly? Have you used bad words? Did you curse, swear or blaspheme? Did you stay away from Mass on Sundays or Holidays through your own fault? Did you laugh or talk in Church? Have you been disobedient to your parents or supe-

riors? Have you called them names? or grumbled at them? Have you been angry or in a passion? or sulky? Have you quarelled? or fought? or struck any one? Have you borne malice to anyone? Modesty: Have you read bad books? Have you tried to get others to do wrong? Have you stolen anything? Did you restore it? Have you done any wilful damage? or kept that to which you had no right? Have you read other people's letters without leave? Have you given away without permission what belonged to others? Have you told lies? Have you told lies against any one? Have you injured your neighbor's character by speaking ill of him without any reason? Have you eaten meat on Fridays or other days on which it is forbidden? Have you been proud or vain of yourself? or despised others? Have you been discontented? Have you committed sin by eating or drinking too much? Have you wasted your money in drink? or gone with bad company?

Have you been jealous of others? Have you been idle or slothful? Have you thought, said, or done anything else that you ought to confess?

THE VOICE OF THE GOOD SHEPHERD.

"My child, why should you turn against me? How often you have told me that you loved me above all things. What has changed you? I am always the same,—always good, always perfect, always worthy of your love. Have you found anything that pleases you more than I? Have I ever wronged you in any way? You know I have been most kind to you. Have you a single good that is not a gift from me? Not one. Your life, your health, your parents, your home, your food—I gave them all. Why, then, insult me? The eyes, the ears, the tongue, the hands, the mind, the will, I gave you to serve me,—what use have you made of them? Alas! to grieve and wound me.

"To offend one who never harmed you

is base and contemptible: to offend one who has showered gifts upon you is black ingratitude: to use those very gifts to outrage the giver is the limit of treachery. Thus have you treated me,—your God. Have you no sorrow, no promise to offer me? What excuse can you give for opposing me? Is there anything my love has forgotten to do for you? I died in agony, that you might be saved from sin. I founded my holy church, to teach and help you to do my will. I instituted the sacraments to fill you with my love. In Holy Communion, I give you myself to be your food, your strength, your life. My child, what more can I do to win you? If there is anything else you want, ask me, and I will give it—I love you so dearly. Oh, how could you insult me, since I love you so much? Be sorry now and I will forgive you. Listen, my child. I have one favor to ask you—I want your heart. Give me your heart, and I will give you Heaven. Nothing else will please me.

Unless you tear yourself away from sin, you and I must be parted in time and in eternity. Do you wish now to come back to me? Then make in your heart an earnest act of Contrition; resolve never to sin again, and go 'show yourself to the Priest.' Courage, my child, I will help you."

ANSWER.

O Lord, I am a wretch. Do with me what Thou wilt. I have turned from Thee in my blindness. I have quenched the light of grace and the fire of charity which Thou didst set burning in my soul. I am poor, wretched, and unworthy of pity. One thing I ask, I beseech, I implore,—give me the repentance of Magdalene and the tears of Peter, that I may bewail the misery I have brought upon myself. What state can be worse than mine? Only one—to lose all I have lost and feel no sorrow. Lord, spare me from such fatal blindness. O Lord, be merciful to me a sinner.

PRAYER.

O my God! What a sad record is mine! If I had hated Thee what worse could I have done? Is this what I was created for? Is it to live such a life that I was baptized a Catholic?

Is this what I have so often promised Thee, O my God, at the feet of Thy priest? Is this the gratitude I owed Thee for Thy goodness in pardoning me the faults of which I then accused myself? Ah, my Saviour, I have always been faithless to Thee; I would be ashamed to break my word with a wretched being like myself, and shall I not die in confusion and grief at the sight of my negligence in fulfilling the solemn promise I made Thee when I approached Thy Holy Sacrament? I confess, O Lord, that the bad use I have made of Thy graces makes me unworthy of ever receiving another from Thy hands. But oh! do not abandon me, my only friend and Redeemer. Give me another chance to prove my love and atone

for the past by a life of holiness and penance.

APPEAL FOR MERCY.

With a loud cry to Thee, O Lord, I say, "Have mercy on me, according to Thy great mercy." I say not according to my misery, but according to *Thy great mercy,* which is far greater than my misery, already, alas! too great.

I do not beg by my merits. I do not beg by Thy Justice nor mine own. Neither according to my desire, but *according to Thy great mercy.* Yes, Lord, I implore Thy great mercy, because it does not become Thy magnificence to give what is small, nor should I be worthy to be heard by Thee if from so great a God I asked a small thing. Attend not, Lord, therefore, to what I deserve from Thee, but only to that which it becometh Thee to give. For while I ask thus boldly great things from Thee, I presume not on any merit of mine, but only in *Thy great mercy* do I put my trust. Amen.

ACT OF CONTRITION.

O my Jesus, I am very sorry that I have sinned against Thee, for Thou art so good: I am sorry for all these sins, because Thou didst die for me. I will never sin again: I will try to love Thee and to do Thy holy will. Oh, pardon me and help me by Thy grace. Behold now I go to confess my sins! Great God! give me grace to confess them thoroughly, sincerely, and humbly, and from this moment, never, never to offend Thee any more. Holy Mary, Mother of mercy, I recommend myself to thee in this solemn hour. My guardian angel, and all my patron saints, pray to the Lord, my God, for me.

EJACULATION.

Saviour, Thou didst seek for me when I was a wanderer. Wilt Thou abandon me now when I seek Thee? Oh! give me grace to make a good confession!

AFTER CONFESSION.

O merciful God, who hast once more received this prodigal child after so many times straying away from Thee, and hast admitted him to the sacrament of pardon, I give Thee thanks with all the powers of my soul, for this and all other mercies, graces, and blessings bestowed on me, the most unworthy of all sinners; and at Thy sacred feet, I offer myself now to be forever Thine. Oh, let nothing in life or death ever separate me from Thee! I once more renounce with my whole soul, all my treasons against Thee, and all the sins of my past life. I renew my promises made in baptism; and from this moment I dedicate myself eternally to Thy love and service. Oh, grant that for the time to come I may ever dread sin more than death itself, and avoid all such occasions and companies as have unhappily brought me to it. I resolve henceforth to shun them all, through Thy divine grace, without which I can do nothing.

I beg Thy blessing upon these my resolutions, that they may not be fruitless like so many others I have made before; for, O Lord, without Thee I am nothing but misery and sin. Supply also, by Thy mercy, whatever is lacking in this my confession. I know that it has been very imperfect, and that I was far from having that true sorrow which my sins required; but let the precious blood of Thy holy Son make up for all. Accept my poor effort, such as it is, and give me grace to be now and always a true penitent: through the same Jesus Christ Thy Son. Amen.

AN OFFERING OF PENANCE.

O my God and my Creator, I offer Thee the penance I am about to do; Thou didst impose it on me through my confessor, and I desire to perform it with the utmost contrition, devotion, and humility. I unite it to all that my Saviour suffered on Mount Calvary for my sins; also to the merits of the Blessed Virgin,

and to the penance and sufferings of all the saints.

Now say your penance devoutly.

WARNINGS.

In order not to fall into sin, keep engraved deep on your heart the three warnings given by a holy hermit:

1st Warning. Fly the occasions of sin.
2d Warning. Fly the occasions of sin.
3d Warning. Fly the occasions of sin.

Fly quickly, fly far, fly always.

Do you really desire to be saved? Then ever keep:

First, eternity in mind;
Secondly, God in your heart;
Thirdly, the world under your feet.
"This do, and thou shalt live."

GOOD NIGHT TO JESUS.

IN THE BLESSED SACRAMENT.

O Divine Jesus! lonely to-night in so many Tabernacles, without visitor or worshipper, I offer Thee my lonely heart, and may its every pulsation be a prayer of love to Thee. Thou art ever watching under the Sacramental Veils; in Thy

love Thou never sleepest; and Thou art weary of Thy Vigils for sinners.

O lovely Jesus, O lonely Jesus, may my heart be a lamp, the light of which shall burn and beam for Thee alone. Watch, Sacramental Sentinel! Watch, for the weary world, for the erring soul, and for thy poor, lonely child.

LIST OF PENANCES.

FREQUENTLY ASSIGNED BY THE CONFESSOR.

1. Prayer for Fervor..... 115
2. Prayers for Holy Purity..... 115
3. Reparation for Swearing and Blasphemy 176
4. Ejaculation in Temptation..... 117
5. Prayer in Time of Discouragement 124
6. Prayer against Drunkenness..... 118
7. Visit to Blessed Sacrament, "The Voice from the Tabernacle"..... 48
8. Memorare 105
9. Hail, Holy Queen..... 100
10. Act of Consecration to the Blessed Virgin 101
11. Beads (5), Rosary (15), Decades. 106
12. Act of Consecration to the Sacred Heart of Jesus..... 95
13. Acts of Faith, Hope and Love.... 11
14. Miserere 118
15. De Profundis 94
16. Dies Iræ 238
17. Universal Prayer 121
18. Stabat Mater 232
19. Te Deum 109
20. Litany of the Holy Name of Jesus 96
21. Litany of the Sacred Heart..... 87
22. Litany of the Blessed Virgin..... 101
23. Litany of the Saints..... 136
24. Stations of the Cross..... 145

PREPARATION FOR COMMUNION.

A WORD FROM THE SAVIOUR.

"IT IS I, FEAR NOT."

YES, "it is I, fear not." Passing over the waves of this miserable world, thy bark must founder were it not for Me. O My child, My beloved one, dost thou fear Me who am thy salvation? My feet are weary in following thee in vain; My hands are toil-worn with laboring for thee; My Heart is full of anguish, for its burning love meets with no requital. My child, My chosen one, what more can I do for thee? Have I not offered My own precious Body and Blood for thy food? When, oh! when wilt thou love Me? I am wearied with the world's sins; My Heart is pierced with the world's sins and the ingratitude of men. I come unto thee, My child. Behold Me at the door of thy heart; I stand knocking; open to Me thy heart.

My angels shall go before Me and prepare it with royal gifts, and I will enter in and dwell there. Then come unto Me, kneel at My feet as Mary did, and listen to the words of eternal life, "It is I, fear not." Love Me then, O child of My sacred and suffering Heart; love Me, for none else are worthy of thy love. Love Me, for I have yearned for thy love in the years that thou wert not. In the years of thy tender infancy I guarded thy faltering steps, waiting that thou couldst know and love Me.

Come, then, "it is I," who died for thee; I, who open to thee the everlasting mercy; I, on whose bosom thou shalt repose through the ages of eternity; I, who have expected thy poor weak heart —"I come, fear Me not."

AN ACT OF HUMILITY.

O GOD of sanctity, who am I, that Thou shouldst come to me? "The heavens are not pure in Thy sight," and wilt Thou dwell in my heart? "Lord, I

am not worthy that Thou shouldst enter under my roof." When I think of all that I have done, I am prompted to exclaim, "Depart from me, O Lord, for I am a sinner." But, O the wonderful condescension of Thy love! Thy pressing invitation encourages me, and banishes my fears. "Here I am, for Thou didst call me." Come, then, O Jesus, take possession of a heart that wishes to belong to Thee. "Behold, they that go far from Thee shall perish." But, O my God, this house of my heart is too narrow for Thee; do Thou enlarge it. It is falling to ruin; do Thou repair it. It has been defiled by sin; do Thou cleanse and purify it. Look Thou upon me and have mercy on me. O heal my soul, for I have sinned against Thee! Let Thy tender mercies come unto me, and I shall live. Lord, I am not worthy that Thou shouldst enter under my roof; say but the word, and my soul shall be healed.

Here recite the act of contrition.

ACT OF DESIRE.

O LORD Jesus Christ, King of everlasting glory, behold I desire to come to Thee this day, and to receive Thy body and blood in this heavenly sacrament, for Thy honor and glory, and the good of my soul: I desire to receive Thee, because it is Thy desire: blessed be Thy name forever! I desire to come to Thee, like Magdalene, that I may be delivered from all my evils, and embrace Thee, my only good. I desire to come to Thee, that I may be happily united to Thee, and Thou in me; and that nothing in life or death may ever separate me from Thee.

ACT OF PETITION.

ADORABLE Saviour, Thou knowest my weakness, and the necessity which I endure; in how great evils and vices I am immersed; how often I am

oppressed, tempted, troubled, and defiled. To Thee I come for remedy; I pray to Thee for comfort and aid.

Thou knowest what good things I stand most in need of, and how poor I am in virtues.

Behold, I stand before Thee, poor and naked, begging Thy grace, and imploring Thy mercy. Feed Thy hungry suppliant; warm me with the fire of Thy love. Nothing besides Thyself, O Lord, can content me, either in heaven or on earth. Come, then O Thou Lamb of God, who takest away the sins of the world; come, adorable flesh ,and precious blood of my Saviour; come, to nourish, comfort and enliven my sickly soul. O God of my heart, let me neither love, seek, nor think on any other object than Thyself alone; for Thou alone art my consolation, my treasure, my joy, my life, my all!

ACT OF LOVE.

"O Pelagus sanctae Dilectionis."

O OCEAN of sweetness and divine love, my God, make haste and give Thyself to me, that I may worthily give myself back again to Thee. Let me never rest here, but be ever soaring up to Thee that in Thee I may rest, and breathe forth my soul with an entire heart, a full desire, and a most flaming affection. Let me ever prefer Thee, my God, to all the creatures of the world; and for the love of Thee, let me renounce all things of transitory delight, O Thou only and true joy of my soul! Feed me, O Lord, at the sacred table of Thy divinity. This only thing I beg: I desire that a most ardent and vehement love may penetrate my soul, and so replenish it, that it may be totally changed into Thee. O most sweet Redeemer, grant that I may be inflamed with the love of Thee; and may the fire

of divine love totally consume me, that I may live only in the sweet enjoyment of Thee, my God. Let me not feel nor know any other object than Thee alone. O overflowing sea of the most sacred divinity! draw me to Thyself, and drown me there; take from me all the affections of my heart, and so apply them to Thyself, that I may be perfectly dead to all other objects but Thee, O my God.

PRAYERS AFTER COMMUNION.

PRAYER.

O my Jesus! my Saviour and my Redeemer, remain within my heart by Thy Divine Grace, and do not permit me to be ever separated from Thy Love. Amen.

Soul of Christ, sanctify me;

Body of Christ, save me;

Blood of Christ, inebriate me;

Water out of the side of Christ, purify me;

Passion of Christ, strengthen me.

O good Jesus, hear me;
Within Thy wounds, O hide me;
Suffer me not to leave Thee;
From the evil one defend me;
In my last hour, call Thou me;
Bid me, O bid me, come to Thee;
With saints and angels may I praise Thee;
Through endless ages of eternity. Amen.

(300 *days' Indulgence—after Communion 7 years.*)

ACT OF THANKSGIVING.

MY good Jesus, I thank Thee with all my heart. How good, how kind Thou art to me, sweet Jesus. Blessed be Jesus in the most Holy Sacrament of the Altar.

ACT OF OFFERING.

O JESUS, receive my poor offering. Jesus, Thou hast given Thyself to me, and now let me give myself to Thee:—

I give Thee my *body,* that it may be chaste and pure.

I give Thee my *soul,* that it may be free from sin.

I give Thee my *heart,* that it may always love Thee.

I give Thee every breath that I shall breathe, and especially my last. I give Thee *myself* in life and in death, that I may be Thine for ever and ever.

ACT OF CONFIDENCE.

Behold, O Lord, I possess Thee who alone canst save me. Of myself, I have naught to stand on and must sink unless Thou hold me up. Thou art the great Physician, who canst heal every wound, cure every sickness of the soul. Cleanse me then from every stain of sin, that my soul may never die. Thou art glorious in heaven, all powerful on earth, and terrible in hell; but, in the eucharist, Thou art mild, consoling, sweet, and liberal. Ah! what canst Thou refuse me, when Thou hast given me Thyself?

"Though I should walk in the midst of the shadow of death, I will fear no evils,

for Thou art with me. Thou hast prepared a table before me against them that afflict me; and Thy mercy will follow me all the days of my life." *Ps.* xxii.

"Behold, God is my Saviour, I will deal confidently, and will not fear; because the Lord is my strength, and my praise, and He is become my salvation." *Is.* xii.

"Rejoice, and praise, O thou my soul; for great is He that is in the midst of thee, the holy One of Israel." *Ibid.*

Remember the words of Jesus: "Ask and you shall receive," and

PRAY FOR YOURSELF.

O JESUS, wash away my sins with Thy Precious Blood.

O Jesus, the struggle against temptation is not yet finished. My Jesus, when temptation comes near me, make me strong against it. In the moment of temptation may I always say, "Jesus, mercy! Mary, help!"

O Jesus, may I lead a good life; may I

die a happy death. May I receive Thee before I die. May I say when I am dying, "Jesus, Mary, Joseph, I give you my heart and my soul."

Listen now for a moment to Jesus Christ; perhaps He has something to say to you. There may be some promise that you have made and broken, which He wishes you to make again and keep.

Answer Jesus in your heart, and tell Him all your troubles. Then

PRAY FOR OTHERS.

O JESUS, have mercy on Thy Holy Church; take care of it.

O Jesus, have pity on *poor sinners,* and save them from hell.

O Jesus, bless my father, my mother, my brothers and sisters, and all I ought to pray for, as Thy Heart knows how to bless them.

O Jesus, have pity on the *poor souls in purgatory,* and give them eternal rest.

PRAYER.

O GOOD Jesus, accept this Holy Communion as my viaticum, as if I were on this day to die. Grant that Thy most

adorable body and blood may be the last nourishment of my soul; the sacred names of Jesus, Mary, and Joseph my last words; my last affections, an act of the purest, the most ardent love of Thee, and a sincere sorrow for my sins; my last consolation, to expire in Thy divine arms, adorned with the gifts of Thy holy grace. Amen.

CONCLUSION.

AND now, Lord Jesus, I must retire from Thy Tabernacle, but not from Thee. My hopes and resolutions are in my heart beside Thee. Do Thou bless and strengthen them.

The old temptations may trouble me again, but if my God is with me who can stand against me?

I have made Thee many promises, and I desire with all my soul, to keep them. My broken pledges of the past make me fearful for the future, but I go forth with a new confidence to-day,—"I live now, not I, but Christ liveth in me."

"Who, then, shall separate me from the Love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? For I am sure that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus our Lord."

INDULGENCED PRAYER BEFORE A CRUCIFIX

Look down upon me, good and gentle Jesus, while before Thy face I humbly kneel, and with burning soul pray and beseech Thee to fix deep in my heart lively sentiments of faith, hope and charity, true contrition for my sins, and a firm purpose of amendment; the while I contemplate with great love and tender pity Thy five wounds pondering over them within me, whilst I call to mind what the Prophet David put in Thy mouth concerning Thee, O good Jesus: They have pierced My hands and My feet; they have numbered all My bones. (Ps. xxi, 17, 18.)

Say the Our Father and the Hail Mary five times, for the Pope and the Church.

A plenary indulgence, which can be applied to the souls in Purgatory, may be gained by the faithful who, after having confessed their sins and received holy communion, shall devoutly recite this prayer before a crucifix.

TO THE SACRED HEART OF JESUS.

A DAILY OBLATION.

JESUS! my only treasure, I give Thee every one of my thoughts, words, actions, breathings, steps, and movements from this till the hour of my death. Come for me then, dear JESUS, and grant me the grace I most humbly and ardently crave, that of dying in Thy Sacramental embrace, of being judged and sentenced while yet incorporated with Thy sacred body, and of being presented by Thee to Thy Eternal Father, spotless from the fountain of Thy precious blood.* * Amen.

"JESUS, meek and humble of Heart, make my heart like unto Thine."
(300 days' indulg.)

"Sacred Heart of JESUS, have mercy on us." (100 days' indulg.)

"Immaculate Heart of MARY, pray for us." (100 days' indulg.)

REPARATION TO THE SACRED HEART.

O SWEETEST Heart of Jesus! Heart full of love, and full of sorrow! How shall I console Thee? With what comfort shall I comfort Thee? Alas, have I not

too often grieved Thee—perhaps far more than those for whom I desire to make reparation. I can but offer Thee the love of one who *never* grieved Thee. I can but offer Thee the fidelity of one who never was unfaithful to Thee. O Heart of Jesus! I offer Thee the loving, pure and faithful Heart of Mary, in reparation for all my infidelities and those of——and in reparation for all the sins which have been, or may even yet be committed by bad Catholics. Glory, honor, and eternal praise be forever given to Thee, O Jesus! May all the world adore Thee. Blessed be Thy holy Name, who, for us sinners, vouchsafed to be born of an humble Virgin; and blessed be Thine infinite goodness, who didst die upon the cross for our redemption. O Jesus! Son of God and Saviour of mankind! we beseech Thee to have mercy on us, and so dispose our lives here by Thy grace that we may hereafter rejoice forever in Thy heavenly kingdom. Amen.

NOVENA TO THE SACRED HEART.

LITANY OF THE SACRED HEART OF JESUS.

LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.
God, the Father of Heaven,
God, the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Heart of Jesus!
Heart of Jesus, formed in the womb of the most blessed Virgin,
Heart of Jesus, hypostatically united to the eternal Word.
Heart of Jesus, sanctuary of the Divinity,
Heart of Jesus, tabernacle of the most holy Trinity.
Heart of Jesus, temple of all sanctity,
Heart of Jesus, fountain of all graces,
Heart of Jesus, most meek,
Heart of Jesus, most humble,
Heart of Jesus, most obedient,
Heart of Jesus, most chaste,
Heart of Jesus, furnace of love,

HAVE MERCY ON US.

Heart of Jesus, source of contrition,
Heart of Jesus, treasure of wisdom,
Heart of Jesus, ocean of bounty,
Heart of Jesus, throne of mercy,
Heart of Jesus, abyss of all virtues,
Heart of Jesus, sorrowful in the garden,
Heart of Jesus, spent with a bloody sweat,
Heart of Jesus, glutted with reproaches,
Heart of Jesus, consumed for our sins,
Heart of Jesus, made obedient even unto the death of the cross,
Heart of Jesus, pierced with a lance,
Heart of Jesus, refuge of sinners,
Heart of Jesus, fortitude of the just,
Heart of Jesus, comfort of the afflicted,
Heart of Jesus, main strength of the tempted,
Heart of Jesus, terror of devils,
Heart of Jesus, sanctification of hearts,
Heart of Jesus, perseverance of the good,
Heart of Jesus, hope of the dying,
Heart of Jesus, joy of the blessed,
Heart of Jesus, the delight of all the Saints,

Have mercy on us.

Lamb of God, who takes away the sins of the world, *Spare us, O Jesus!*
Lamb of God, who takest away the sins of the world, *hear us, O Jesus!*

Lamb of God, who takest away the sins of the world, *have mercy on us, O Jesus!*

V. O most sacred Heart of Jesus, have mercy on us.

R. That we may worthily love Thee with our whole hearts.

LET US PRAY.

GRANT, we beseech Thee, Almighty God, that as, in worshipping the most sacred Heart of Thy well-beloved Son, we call to mind the special benefits which His love hath bestowed upon us, so we may ever enjoy the fruits which flow therefrom. Through the same Christ our Lord. Amen.

ACT OF CONSECRATION TO THE SACRED HEART.

O SACRED Heart of Jesus! to Thee I devote and offer up my life, thoughts, words, actions, pains, and sufferings. My entire being shall henceforward only be employed in loving, serving, honoring and glorifying Thee. Be Thou, O most Sacred Heart! the sole object of my love, the protector of my life, the pledge of my salvation, and my secure refuge at the hour of death. Be Thou also, O most bountiful heart! my justification at the throne of God, and screen me from His anger, which

I have so justly merited. In Thee I place all my confidence, and convinced as I am of my own weakness, I rely entirely on Thy compassionate mercy. Destroy in me all that is displeasing and offensive to Thy pure eyes. Imprint Thyself like a divine seal on my heart, that I may ever remember my obligations, and never be separated from Thee. May my name also, I beseech Thee, by Thy tender goodness, ever be fixed and engraved in Thee, O Book of Life!—and may I be a victim consecrated to Thy glory, ever burning with the flames of Thy pure love, both in time and in eternity. In this I place all my happiness, this is all my desire, to live and die in no other quality but that of Thy devoted servant. Amen.

V. O sweetest heart of Jesus, I implore.

R. That I may ever love Thee more and more.

FIRST FRIDAY DEVOTIONS.

IN HONOR OF THE SACRED HEART OF JESUS.

(*For Order of Public Devotion, see page 246.*)

PRAYERS:

The answers are to be made by the whole Congregation together.

IN the Name of the Father, and of the Son, and of the Holy Ghost.
R. Amen.
Jesus, meek and humble of Heart,
R. Make my heart like unto Thine.
O sweetest Heart of Jesus, we implore
R. That we may love Thee ever more and more.

LET US PRAY.

May Thy Holy Spirit, we beseech Thee, O Lord, light up in our hearts that fire which our Lord Jesus Christ came to cast on earth, and desired so earnestly to see enkindled.
R. Amen.
Thy Kingdom come.
R. Thy Kingdom come.

LET US PRAY.

O Lord Jesus Christ, Who hast promised that wherever two or three shall be gath-

ered together in Thy Name Thou wilt be there in the midst of them, look down with compassion and mercy and love upon us, who are now united before Thee, in the lowliness of our hearts, to honor Thy Sacred Heart, and in the desire to make It known and loved by all. Come into the midst of us, O sweet Jesus, and fill our hearts with Thy blessing and inflame them with Thy love. Amen.

Sweet Heart of Jesus, be my love.

R. Sweet Heart of Mary, be my salvation.

PRAYER FOR THE PARTICULAR INTENTIONS RECOMMENDED.

We beseech Thee, O Lord, mercifully to hear our prayer for all those intentions which have this month been recommended to us by the piety of our fellow-members of the League. They desire in the sincerity of their hearts to prefer the interests of Thy glory before their own necessities, and they pray rather for the triumph of Thy Kingdom than for their own good. Yet, Lord, we know well that Thou art not outdone in generosity, and Thou art infinitely rich. And we beseech Thee to look with especial favor upon these petitions, since they are the desires of those who desire Thy honor before all. Thou canst read all

hearts, Thou knowest each one's need. Grant, therefore, O merciful Father, a speedy and abundant answer to every prayer which we commend to Thee through the Sacred Heart of Thy Divine Son.

PRAYER FOR THE ASSOCIATES.

Look down, O Eternal Father, upon this Thy family of the Apostleship of Prayer, which, though scattered amidst all the nations of the earth, is still united in the common desire to spread the devotion to the Sacred Heart, and to make Thy Kingdom come. Behold, O Lord, from how many million hearts the morning offerings rise. Do Thou deign to take pleasure in them, and make them fruitful in salvation for the souls of sinners. Listen to the pleadings of that Divine interceding Heart, in union with which we pray. Forget not the bitter agony, which It has endured, and let not Its Precious Blood be shed in vain. May Its patient love prevail over our ingratitude, and bring all sinners in true repentance to Thy feet. Grant also that the Holy League may daily grow in numbers and in fervor, and spread its influence through all hearts.

PRAYER FOR THOSE WHO ARE IN THEIR AGONY.

O most merciful Jesus, lover of souls, we pray Thee, by the agony of Thy most

Sacred Heart, and by the sorrows of Thy Immaculate Mother, cleanse in Thy Blood the sinners of the whole world, who are now in their agony, and are to die this day.

R. Amen.

Heart of Jesus, by Thine agony,

R. Have pity on the dying.

DE PROFUNDIS.

Out of the depths I have cried to Thee, O Lord: Lord, hear my voice.

R. Let Thine ear be attentive to the voice of my supplication.

If Thou shalt observe iniquities, O Lord, Lord, who shall endure it?

R. Because with Thee there is merciful forgiveness, and by reason of Thy law I have waited for Thee, O Lord.

My soul hath relied on His word, my soul hath hoped in the Lord.

R. From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy, and with Him plentiful redemption.

R. And He shall redeem Israel from all His iniquities.

Eternal rest give to them, O Lord.

R. And let perpetual light shine upon them.

LET US PRAY.

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins, that through pious supplication they may obtain the pardon which they have always desired. Through Jesus Christ our Lord.

R. Amen.

Merciful Jesus!

R. Give them eternal rest.

THE ACT OF CONSECRATION.

Most sweet Jesus, Fountain of Love, Father of Mercies, and God of all consolation! Who hast vouchsafed to open to us, wretched and unworthy sinners, the unspeakable riches of Thy Heart, I, in thanksgiving for the innumerable favors conferred upon me and upon the rest of mankind, and especially for the institution of the most Holy Eucharist, and in order to repair all the injuries done to Thy most loving Heart in this mystery of infinite Love, by me and by any others whomsoever, do entirely devote myself and all that is mine, together with all the treasures of merit acquired yet to be acquired by me with the help Thy grace, to this most Sacred Hea Thine; promising that I will prom worship of Thy Divine Heart as may be in my power.

Moreover, I choose in an especial manner the most Blessed Virgin Mary for my Mother, and in like manner deliver up and devote myself and all that is mine to her most pure heart; promising that, as far as lies in me, I will promote, according to the spirit of the Church, devotion to this fond Mother, and especially to her Immaculate Conception.

I humbly beg, therefore, of Thy infinite goodness and clemency, that Thou wilt vouchsafe to receive this holocaust in the odor of sweetness; and as Thou hast granted me Thy plentiful grace to desire and make this offering, so Thou wilt also grant me the same to enable me to fulfill it. Amen. (7 years and 7 quarantines. Rescript, 14 Dec., 1841. Greg. XVI.)

LITANY OF THE MOST HOLY NAME OF JESUS.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Jesus, hear us.
Jesus, graciously hear us.
God the Father of heaven, } *Have mercy on us*
God the Son, Redeemer of the world, } *Have mercy on us*
God the Holy Ghost, } *Have mercy on us*
Eternal Trinity, one God, } *Have mercy on us*
R. Jesus, Son of the living God, } *Have mercy on us*

Jesus, splendor of the Father,
Jesus, brightness of Eternal Light,
Jesus, king of glory,
Jesus, sun of justice,
Jesus, Son of the Virgin Mary,
Jesus, most admirable,
Jesus, mighty God,
Jesus, father of the world to come,
Jesus, angel of the great counsel,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of chastity,
Jesus, our beloved,
Jesus, God of peace,
Jesus, author of life,
Jesus, example of all virtues,
Jesus, zealous lover of souls,
Jesus, our God,
Jesus, our refuge,
Jesus, father of the poor,
Jesus, treasure of the faithful,
Jesus, the Good Shepherd,
Jesus, the true light,
Jesus, eternal wisdom,
Jesus, infinite goodness,
Jesus, the way, the truth, and the life,
Jesus, joy of angels,
Jesus, king of patriarchs,
Jesus, inspirer of the prophets,
Jesus, master of the apostles,

Jesus, teacher of the evangelists,
Jesus, strength of martyrs,
Jesus, light of confessors,
Jesus, spouse of virgins,
Jesus, crown of all saints,
} *Have mercy on us*

Be merciful unto us, *Spare us, O Jesus.*
Be merciful unto us, *Hear us, O Jesus.*

From all evil,
From all sin,
From Thy wrath,
From the snares of the devil,
From the spirit of fornication,
From everlasting death,
From a neglect of Thy holy inspirations,
Through the mystery of Thy holy incarnation,
Through Thy nativity,
Through Thy divine infancy,
Through Thy sacred life,
Through Thy labors and travels,
Through Thy agony and passion,
Through Thy cross and dereliction,
Through Thy pains and torments,
Through Thy death and burial,
Through Thy holy resurrection,
Through Thine admirable ascension,
Through Thy institution of the Most Holy Sacrament,
Through Thy joys,
Through Thy glory,
} *Lord Jesus, deliver us.*

Lamb of God, who takest away the sins of the world,

Spare us, O Jesus.

Lamb of God, who takest away the sins of the world,

Graciously hear us, O Jesus.

Lamb of God, who takest away the sins of the world,

Have mercy on us, O Jesus.

Jesus, hear us.

Jesus, graciously hear us.

LET US PRAY.

O LORD JESUS CHRIST, who hast said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;" grant, we beseech Thee, to us who ask the gift of Thy divine love, that we may love Thee with our whole heart, in word, and work, and never cease from showing forth Thy praise.

O GOD, who hast appointed Thine only begotten Son the Saviour of mankind, and hast commanded that He should be called Jesus; mercifully grant, that we may enjoy in heaven the blessed vision of Him whose holy Name we venerate up earth. Through the same Our Lord. Amen.

DEVOTIONS TO THE BLESSED VIRGIN.

For order of exercises at public meetings, or of the Rosary Society, or of the Sodality of the Blessed Virgin, see page 246.

SALVE REGINA.

HAIL! Holy Queen, Mother of mercy, our life, our sweetness, and our hope; to thee do we cry, poor banished sons of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears; turn, then, most gracious Advocate, thine eyes of mercy towards us, and after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O pious, O sweet Virgin Mary.

℣. Pray for us, O holy Mother of God,

℟. That we may be made worthy of the promises of Christ.

AN ACT OF CONSECRATION TO THE BLESSED VIRGIN.

O HOLY Mary, Mother of God, who, from the first moment of thy conception, wast free from the stain of original sin, I choose thee this day for my queen, my patroness, my advocate with God, and

my glorious mother. I am most earnestly resolved, from this day, to persevere in thy worship, and in promoting thy honor, during the whole course of my life; I will never say anything, nor do anything, nor suffer any who belong to me to offer, in their conversation or their actions, the slightest injury to the reverence and homage which are due to thee by a thousand titles. Deign, then, I beseech thee, O august Queen of heaven and earth, to admit me to-day into thy service forever, and to grant me thy holy protection every moment of my life. Above all, O most sacred Mother of my Saviour, I beseech thee not to abandon me at the hour of my death. Amen.

THE LITANY OF THE BLESSED VIRGIN.

ANTHEM.

WE fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us from all dangers, O thou ever glorious and Blessed Virgin.

Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.

God the Father of heaven, *Have mercy on us.*
God the Son, Redeemer of the world, *Have mercy on us.*
God the Holy Ghost, *Have mercy on us.*
Holy Trinity, one God, *Have mercy on us.*

Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother inviolate,
Mother undefiled,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most merciful,
Virgin most faithful,
Mirror of justice,
Seat of wisdom,
Cause of our joy,
Spiritual vessel,
Vessel of honor,
Vessel of singular devotion,
Pray for us.

Mystical rose,
Tower of David,
Tower of ivory,
House of gold,
Ark of the covenant,
Gate of heaven,
Morning star,
Health of the weak,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of angels,
Queen of patriarchs,
Queen of prophets,
Queen of apostles,
Queen of martyrs,
Queen of confessors,
Queen of virgins,
Queen of all saints,
Queen, conceived without original sin,
Queen of the most holy rosary,
Queen of Peace,

Lamb of God, who takest away the
of the world, *Spare us, O Lord.*

Lamb of God, who takest away the
of the world, *Graciously hear us, O L*

Lamb of God, who takest away the
of the world, *Have mercy on us.*

V. Pray for us, O holy Mother of Go

R. That we may be made worthy of
promises of Christ.

PRAYER.

ır forth, we beseech Thee, O Lord, grace into our hearts, that we, to ı the incarnation of Christ Thy Son been made known by the message of ıgel, may, by His passion and cross, ought to the glory of His resurrec- through the same Christ our Lord. ı.

MARY, HELP!

hou, most holy Virgin Mary, who dost ıore stand before the throne of the Holy Trinity, and to whom it is ed at all times to pray for us to thy beloved Son; pray for me in all my sities; help me, combat for me, give s for me, and obtain for me the par- of all my sins. Help me especially at ıst hour; and when I can no longer ıny sign of the use of reason, then do encourage me, make the sign of the for me, sprinkle me with holy water, ght for me against the enemy. Make in atne a profession of faith; favor me ı testimony of my salvation; and never e despair of the mercy of God. Help overcome the wicked enemy; and I can no longer say, "Jesus, Mary, oseph, I place my soul in your hands," for me; and when I can no longer

hear human words of consolation, then do thou comfort me. Leave me not before I have been judged; and if I have to expiate my sins in Purgatory, oh! pray for me instantly, earnestly, and admonish my friends to procure for me a speedy enjoyment of the blessed sight of God. Lessen my sufferings: deliver me speedily and lead my soul into Heaven with thee, that, united with all the elect, I may there bless and praise my God and thyself for all eternity. Amen. (*Three "Hail Marys."*)

MEMORARE.

Remember, O most gracious Virgin Mary that never was it known that any one who fled to thy protection, implored thy help, and sought thy intercession, was left unaided. Inspired with this confidence, I fly unto thee, O Virgin of virgins, my mother. To thee I come; before thee I stand, sinful and sorrowful. *Here you may make your request.*) O Mother of the Word Incarnate, despise not my petitions, but in thy mercy hear and answer me. Amen.

THE ROSARY.

THE FIFTEEN MYSTERIES OF THE ROSARY.

THE FIVE JOYFUL MYSTERIES.

For Mondays and Thursdays, the Sunday of Advent, and those from Epiphany till Lent.

1. The Annunciation of our Lady, when the Son of God was conceived.
2. The Visitation of St. Elizabeth.
3. The Nativity of our Lord Jesus Christ.
4. The Presentation of our Lord in the Temple.
5. Our Lord being found in the Temple among the Doctors.

THE FIVE SORROWFUL MYSTERIES.

For Tuesdays and Fridays, and Sundays in Lent.

1. The Prayer of our Lord in the Garden.
2. The Scourging at the Pillar.
3. The Crowning of Jesus with Thorns.
4. Our Lord carrying the Cross to Mount Calvary.
5. His Crucification and Death on the Cross.

THE FIVE GLORIOUS MYSTERIES.

For Wednesdays and Saturdays, and Sundays from Easter to Advent.

1. The Resurrection of our Lord.

2. The Ascension into Heaven.
3. The Coming of the Holy Ghost.
4. The Assumption of our Lady.
5. Her Coronation and Exaltation above all the Angels and Saints in Heaven.

PRAYER AT END OF BEADS OR ROSARY.

O GOD whose only begotten Son, by His life, death and resurrection, has purchased for us the rewards of eternal life, grant, we beseech Thee, that meditating upon these mysteries in the most holy rosary of the Blessed Virgin Mary, we may imitate what they contain, and obtain what they promise through the same Christ our Lord. Amen.

THE SEVEN DOLORS.

1. Prophecy of St. Simeon.
2. Flight into Egypt.
3. Three days' loss of the Child Jesus.
4. Meeting Jesus with the cross.
5. The Crucification.
6. The taking down from the cross.
7. The burial of Jesus.

THE BROWN SCAPULAR

OR

CONFRATERNITY OF OUR BLESSED LADY OF MOUNT CARMEL.

THE Scapular, or little habit of the most holy Virgin, was given by our blessed Lady herself to St. Simon Stock, general of the Carmelites, at Cambridge, 16th July, 1251, as a pledge of her love and patronage.

The principal indulgences attached to this Confraternity are—1. A plenary indulgence (with the usual conditions) on the day of admission, the feast of our Lady of Mount Carmel, or any within the octave, and at the hour of death, on invoking the holy name of Jesus. 2. An indulgence of five years and five *quadragenae* any day in each month, with the usual conditions. 3. An indulgence of three years and three *quadragenae* on any feast of the Blessed Virgin, with the usual conditions.

All these indulgences are applicable to the souls in purgatory.

To gain these indulgences, it is necessary—1. To be admitted into the Confraternity by a priest who has faculties for so doing. 2. To have your name inscribed in the register of members. 3. To wear the Scapular night and day. Those who, from any cause, have neglected to wear it, may *resume* it themselves, and enjoy anew all the privileges of the Confraternity.

No particular devotions are prescribed, but it is customary to recite the Litany of the Blessed Virgin, or to say seven "Our Fathers," "Hail Marys" and "Glorias."

THANKSGIVING.

TE DEUM,

OR THE THANKSGIVING HYMN.

THEE, sovereign God, our grateful accents praise;
We own Thee Lord, and bless Thy wondrous ways.
To Thee, eternal Father, earth's whole frame
With loudest trumpet sounds immortal fame.
Lord God of Hosts! to Thee the heavenly pow'rs,
With sounding anthems, fill Thy vaulted tow'rs.
The Cherubim thrice Holy, Holy, Holy, cry;
Thrice Holy, all the seraphim reply.
And thrice returning echoes endless songs supply.
Both heaven and earth Thy majesty display;
They owe their beauty to Thy glorious ray.
Thy praises fill the loud apostles' choir;
The train of prophets in the song conspire.
Legions of martyrs in the chorus shine,
And vocal blood with vocal music join.
By Thee Thy Church, inspired with heavenly art,

Around the world maintains a second part,
And tunes her sweetest notes, O God, to Thee,
The Father of unbounded majesty,
The Son, ador'd co-partner of Thy seat,
And equal everlasting Paraclete.
Thou King of Glory, *Christ,* of the Most High,
Thou co-eternal filial Deity;
Thou who to save the world's impending doom,
Vouchsaf'dst to dwell within a Virgin's womb,
Old tyrant Death disarmed; before Thee flew
The bolts of heaven, and back the foldings drew,
To give access, and make the faithful way;
From God's right hand, Thy filial beams display.
Thou art to judge the living and the dead:
Then spare those souls for whom Thy veins have bled.
Oh, take us up among the blest above,
To share with them Thy everlasting love.
Preserve, O Lord, Thy people, and enhance
Thy blessing on thine own inheritance.
Forever raise their hearts, and rule their ways;
Each day we bless Thee, and proclaim Thy praise.

No age shall fail to celebrate Thy name,
Nor hour neglect Thy everlasting fame.
Preserve our souls, O Lord! this day from ill;
Have mercy on us, Lord! have mercy still.
As we have hoped, do Thou reward our pain;
We've hoped in Thee, let not our hope be vain.

V. Let us bless the Father and the Son, and the Holy Ghost.

R. Let us praise and extol Him forever.

V. O Lord, hear my prayer.

R. And let my supplication come unto Thee.

LET US PRAY.

O GOD, of whose mercies there is no number, and of whose goodness the treasure is infinite, we humbly thank Thy divine Majesty for the gifts Thou hast bestowed on us: always beseeching Thy clemency that Thou, who grantest the request of those who ask with humility, wouldst not forsake us, but dispose us for the reward to come: through Christ our Lord. Amen.

PRAYERS FOR CHURCH AND STATE.

WE pray Thee, O Almighty and Eternal God, who through Jesus Christ hast revealed Thy glory to all nations to preserve the works of Thy mercy; that Thy

Church, being spread through the whole world, may continue, with unchanging faith, in the confession of Thy name.

We pray Thee, who alone art God and Holy, to endow with heavenly knowledge, sincere zeal and sanctity of life, our chief Bishop N. N., the Vicar of our Lord Jesus Christ, in government of His Church our own Bishop N. N.; all other Bishops, Prelates and Pastors of the Church; and especially those who are appointed to exercise amongst us the functions of the Holy ministry, and conduct Thy people into the ways of salvation.

We pray Thee, O God of might, wisdom, and justice, through whom authority is rightly administered, laws are enacted, and judgment decreed, to assist with Thy Holy Spirit of counsel and fortitude, the President of these United States, that his administration may be conducted in righteousness, and be eminently useful to Thy people, over whom he presides, by encouraging due respect for virtue and religion; by a faithful execution of the laws in justice and mercy; and by restraining vice and immorality. Let the light of Thy divine wisdom direct the deliberations of Congress, and shine forth in all their proceedings and laws framed for our rule and government; so that they may tend to the preservation of peace, the pro-

motion of national happiness, the increase of industry, sobriety, and useful knowledge: and may perpetuate to us the blessings of liberty.

We pray for His Excellency, the Governor of this State; for His Honor, the Lieutenant-Governor; for the members of the Legislature; for all judges, magistrates, and other officers, who are appointed to guard our political welfare; that they may be enabled, by Thy powerful protection, to discharge the duties of their respective stations, with honesty and ability.

We recommend likewise, to Thy unbounded mercy, all our brethren and fellow-citizens throughout the United States, that they may be blessed in the knowledge, and sanctified in the observance of Thy most holy Law; that they may be preserved in union, and in that peace which the world cannot give; and, after enjoying the blessings of this life, be admitted to those which are eternal.

Finally, we pray Thee, O Lord of Mercy, to remember the souls of Thy servants departed, who are gone before us with the sign of faith, and repose in the sleep of peace; the souls of our parents, relatives and friends; of those who, when living, were members of this congregation and particularly of such as are lately deceased,

of all benefactors, who, by their donations or legacies to this church, witnessed their zeal for the decency of divine worship, and proved their claim to our grateful and charitable remembrance. To these, O Lord, and to all that rest in Christ, grant, we beseech Thee, a place of refreshment, light and everlasting peace, through the same Jesus Christ, our Lord and Saviour. Amen.

During the Mass, "Praise Ye the Father" (page 193), or "Holy God, we Praise Thy Name" (page 192) may be fittingly sung.

PRAY ON.

BELIEVE me, my dear friends, believe an experience ripened by thirty years in the sacred ministry, I do here affirm that all deceptions, all spiritual deficiencies, all miseries, all falls, all faults, and even the most serious wanderings out of the right path, all proceeds from this single source—a want of constancy in prayer. Live in the life of prayer; learn to bring everything, to change everything into prayer—pains, and trials, and temptations of all kinds.

Pray in the calm, pray in the storm;
Pray on awakening, and pray during the daytime;
Going and coming, pray;
Tired out and distracted, pray;

Whatsoever your repugnance may be, pray;
Pray, that you may learn to pray.

"Teach us, O Lord, how to pray."—St. Luke xi. 1. FATHER DE RAVIGNAN, S.J.

NEEDS OF THE HOUR.

PRAYER FOR FERVOR.

DEAREST JESUS! teach me to be generous, teach me to love Thee as Thou deservest, to give and not to count the cost, to fight and not to heed the wounds; to toil and not to seek for rest, to labor and not to ask reward, save to feel that I do Thy will, my God. Amen.

PRAYERS FOR PURITY.

TO THE BLESSED VIRGIN.

Through thy sacred virginity and immaculate conception, O most chaste Virgin, obtain for me purity of soul and body; in the name of the Father, and the Son, and of the Holy Ghost. Amen.

TO ST. JOSEPH.

O St. Joseph, father and protector of virgins, faithful guardian to whom God confided Jesus, innocence itself, and Mary, the virgin of virgins, oh! I entreat and conjure

you by Jesus and Mary, by this double charge which was so dear to you, obtain for me that, preserved from all stain, innocent in my thoughts, pure in heart, and chaste in body, I may constantly serve Jesus and Mary in perfect charity. Amen.

Our Father; Hail Mary; Glory. (100 *days' indulgence.*)

TO ST. STANISLAS.

My most worthy protector, Stanislas, angel of purity, I rejoice with thee for that marvellous gift of virginal purity which graced thy spotless heart; I humbly pray thee, to obtain for me strength against all impure temptations, and to inspire me with constant watchfulness, to guard my purity, —that virtue most glorious in itself, and most acceptable to God. *Our Father; Hail Mary; Glory.*

TO ST. ALOYSIUS GONZAGA.

O blessed Aloysius, adorned with angelic graces, I, thy most unworthy but devoted servant, recommend to thee in a particular manner the chastity of my soul and body. I beseech thee, by thy angelic purity, to commend me to the immaculate Lamb, Christ Jesus, and to His most holy mother, the Virgin of virgins, and to preserve me from every grievous sin. When thou shalt

see me in temptation, or in danger of sinning, drive far from my heart all unclean thoughts and affections, and awakening in me the remembrance of eternity and of Jesus crucified, engrave deeply in my heart a holy fear of God, and inflame me with divine love; so that, by imitating thee on earth, I may merit to be associated with thee in the enjoyment of God in heaven. *Our Father; Hail Mary; Glory.*

EJACULATIONS IN TEMPTATION.

O MY Queen! O my Mother! remember I am thine; keep and guard me as thine own possession.

O my God, for the love of Jesus Christ and His precious blood, spare me!

O cursed sins, which have robbed me of my God, I detest them; I abhor them.

Into Thy hands, O Lord, I commend my spirit. Lord, save me, or I perish. Lord, make haste to help me.

Heart of Jesus, Thou art the way, the truth and the life; have mercy on me. Lead Thou me on.

Jesus, Mary and Joseph, shield me from the enemy of my soul.

May the most just, most high, most adorable will of God be in all things done, praised and forever magnified.—(Indulgence of 100 days once a day.)

PRAYER AGAINST DRUNKENNESS.

O LORD JESUS CHRIST, by that terrible thirst Thou didst endure for drunkards, when dying on the Cross, I implore of Thee for light that my blind soul may see how great is the sin of intemperance; how it is a sin against the very instinct of the beast — against myself — against my friends, my country, and my religion. Fill my soul with horror of this vice. Grant me grace and strength to make any sacrifice, and even to die if necessary, rather than become the slave of that degrading sin. Before the Cross I renew this morning my resolution of abstaining from all intoxicating drink.

Holy Mary, Mother of God, Help of Christians and Refuge of Sinners, obtain for me the grace to bear with every inconvenience rather than break this promise.

MISERERE.

PSALM 50.

HAVE mercy on me, O God, according to Thy great mercy,

And according to the multitude of Thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.

For I know my iniquity, and my sin is always before me.

To Thee only have I sinned, and have done evil before Thee; that Thou mayest be justified in Thy words, and mayest overcome when Thou art judged.

For behold I was conceived in iniquities; and in sin did my mother conceive me.

For behold Thou hast loved truth; the secret and hidden things of Thy wisdom Thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall be made whiter than snow.

To my hearing Thou shalt give joy and gladness; and the bones that are humbled shall rejoice.

Turn away Thy face from my sins; and blot out all my iniquities.

Create in me a clean heart, O God; and renew an upright spirit within me.

Cast me not away from Thy face; and take not Thy holy spirit from me.

Restore unto me the joy of Thy salvation; and confirm me with a perfect spirit.

I will teach Thy ways to the unjust; and sinners shall be converted to Thee.

Deliver me from blood, O God, the God of my salvation; and my tongue shall extol Thy justice.

O Lord, Thou wilt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I would indeed have given it; with burnt offerings Thou wilt not be delighted. A sacrifice to God is an afflicted spirit; a contrite and humble heart, O God, Thou wilt not despise.

Deal favorably, O Lord, in Thy good will, with Sion, that the walls of Jerusalem may be built up.

Then shalt Thou accept the sacrifice of justice, oblations, and whole burnt offerings; then shall they lay calves upon Thy altar.

Glory be to the Father, etc.

PRAYER.

O GOD, who by sin art offended, and by penance pacified, mercifully regard the prayers of Thy people who make supplication to Thee, and turn away the scourges of Thy anger, which we deserve for our sins. Spare, O Lord, spare Thy people, that having been justly punished for their sins, they may find comfort in Thy mercy; through Our Lord Jesus Christ, etc.

A UNIVERSAL PRAYER

FOR ALL THINGS NECESSARY TO SALVATION.

O MY GOD, I believe in Thee: do Thou strengthen my faith. All my hopes are in Thee, do Thou secure them. I love Thee with my whole heart, teach me to love Thee daily more and more. I am sorry that I have offended Thee; do Thou increase my sorrow.

I adore Thee as my first beginning; I aspire after Thee as my last end; I give Thee thanks as my constant Benefactor; I call upon Thee as my sovereign Protector.

Vouchsafe, O my God, to conduct me by Thy wisdom, to restrain me by Thy justice, to comfort me by Thy mercy, to defend me by Thy power.

To Thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of Thee, speak of Thee, refer all my actions to Thy greater glory, and suffer willingly whatever Thou shalt appoint.

Lord, I desire that in all things Thy will may be done, because it is Thy will, and in the manner that Thou willest.

May I always regard whatsoever pleaseth

Thee, despise what Thou disregardest, avoid what Thou forbiddest, and do what Thou commandest.

I beseech Thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state.

Fill my heart with tender affection for Thy goodness, hatred for my faults, love for my neighbor, and contempt of the world.

Let me always remember to be submissive to my superiors, courteous to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness, and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in affliction, and humble in prosperity.

Grant that I may be ever attentive at my prayers, temperate at my meals, diligent in my employment, and constant in my good resolutions.

Let my conscience be ever upright and pure, my exterior modest, my conversation edifying, and my deportment regular.

Assist me that I may continually labor to overcome nature, to correspond with Thy grace, to keep Thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant that I may prepare for death, that I may fear Thy judgments, that I may escape hell, and in the end obtain heaven; through the merits of Our Lord Jesus Christ. Amen.

SUFFERING.

"As the ring is the sign of marriage, so is adversity, both corporal and spiritual, patiently borne for the love of God, a most true pledge of divine election, and is like a marriage of the soul with God."—*St. Gertrude.*

PRAYER.

SWEET JESUS! may Thine own patient, loving heart teach me to love suffering, and to prize highly every thorn Thou givest me from Thy crown, every splinter of Thy sacred cross.

O most loving heart of my Jesus, Thou that art the fruitful source of all graces, deign to imprint in my heart a most perfect love of Thee, and of Thy dear mother Mary —an ardent charity for my neighbor, an entire resignation to Thy most holy will—a contempt for worldly pleasures, and a happy passage to the eternity of Paradise.

WHEN DISCOURAGED AND FORSAKEN.

O SWEET Jesus, who for me didst part in sorrow from Thy blessed Mother; O sweet Jesus, whose disciples slept while Thou didst bleed in the garden; O sweet Jesus, abandoned by Thy apostles,—forsaken even by Thy Father to die alone and

unbefriended,—King of Martyrs, strengthen me!

Forsake me not when all others fail; be my comfort when otherwise I have none. In hours of loneliness, weariness, trial, and of death, be Thou my constant friend. I offer Thee my hopes and consolations, my happiness and my life. I abandon all to Thee, but I entreat Thee, if Thou wilt take all from me, give me Thyself. Give me strength to love Thee above all, to trust Thee more than all in life, in death, in time, and in eternity. Amen.

DYING.

FROM a sudden and unprovided death, Lord Jesus deliver me.

Jesus, Mary, and Joseph, assist me now and at the hour of my death.

Agonizing heart of Jesus have mercy on the dying.

O Jesus! may Thy sacred heart, wounded for love of me, be the first refuge of my soul when it shall leave my body, and there in the abyss of Thy mercy may all my sins be consumed and destroyed forever.

PRAYER FOR A HAPPY DEATH.

O MY Lord and Saviour, support me in my last hour by the strong arms of Thy sacraments, and the fragrance of Thy con-

sólations. Let Thy absolving words be said over me, and the holy oil sign and seal me; and let Thine own body be my food, and Thy blood my drink; and let Thy Mother Mary come to me, and my angel whisper peace to me, and Thy glorious saints and my own dear patrons smile on me, that in and through them all I may die as I desire to live, in Thy Church, in Thy faith, and in Thy love. Amen.

My Jesus, mercy.

100 days' indulgence.

LAST SIGHS.

I wish to die in the Holy Roman Catholic faith!

I believe all Holy Church believes!

O my God, I believe in Thee!

O my God, I hope in Thee!

O my God, I love Thee above all things!

OGod, make haste to help me!

My God, my hope, my all!

O Jesus, into Thy hands I commend my spirit.

O Jesus, be my Saviour and my deliverer!

Jesus, I wish to die, that I may expiate my sins.

Jesus, I wish to die, because Thou hast died for me.

Jesus, I wish to die, that I may see Thee and love Thee eternally.

O Lord Jesus, in Thee have I trusted let me never be confounded.

O Mary, show thyself a mother to me.

O Mary, pray for me now, in the hour of my death!

O clement, O pious, O sweet Virgin Mary!

Jesus, Mary, Joseph, be always in my heart.

Jesus, Mary, Joseph, be always in my thoughts.

Jesus, Mary, Joseph, be always on my tongue.

Jesus, Mary, Joseph, my last thought, my last sigh.

Jesus, Mary, Joseph, I live for you.

Jesus, Mary, Joseph, I die for you.

Jesus, I believe in Thee. Jesus, I hope in Thee.

Jesus, I love Thee above all things.

Jesus, be merciful to me a poor sinner.

O dearest Redeemer, I embrace Thy feet like Mary Magdalen. Oh, like her, let me hear Thee say that I am pardoned!

O my God, spare me for the love of Jesus Christ! Oh, teach me how to die well.

Eternal Father, Thou hast given up Thy dear Son for me, so I give myself up to Thee.

Saviour! Thou didst seek for me when

I was a wanderer; wilt Thou abandon me now when I seek Thee?

O dearest Jesus! never let me be separated from Thee.

PRAYER.

O MY GOD! with my whole heart I accept the kind of death which will glorify Thee most, and I make to Thee the sacrifice of my soul and body, uniting my offering to that of Jesus Christ. O Jesus! I adore Thy last sigh; receive mine when I shall leave this world. I offer Thee my agony and all the anguish that awaits me at death. As Thou art my Father and my Saviour, I commend my soul into Thy hands; I desire that the last moment of my life may honor Thy sacred death, and that the last movement of my heart may be an act of pure and perfect love. Amen.

DEAD.

REMEMBER ME DEAD.

Will you come to my grave
  When my spirit has fled,
And beneath the green turf
  I am laid with the dead;
When the heart that once loved you
  Is mould'ring to clay,

And the worms of the churchyard
  Are gnawing it away?
                Jesus, have mercy.

When you come to my grave
  All I ask is a prayer
For the spirit that quickened
  The dust lying there;
And when far from my grave
  That your prayer may not cease
Till forever we meet
  In the kingdom of peace.
                Jesus, have mercy.

A PRAYER ON THE DAY OF A PERSON'S DEATH OR FUNERAL.

O GOD, to whom it peculiarly belongeth to have mercy always, and to spare, we humbly beseech Thee in behalf of the soul of Thy servant (*here name the person*) which thou hast this day called out of the world, that Thou wouldst not deliver it into the hands of the enemy, nor be unmindful of it unto the end: but command it to be received by Thy holy angels, and conducted to Paradise, its true country; that as in Thee it had faith and hope, it may not suffer the pains of hell, but be put in possession of never-ending joys, through our Lord Jesus Christ. Amen.

RESIGNATION ON THE DEATH OF A FRIEND OR RELATIVE.

PRAYER.

MY GOD, you have taken from me those very dear to me in this world. Vouchsafe Yourself to supply the place of all in my regard, and to replace them in my heart; they deserved my attachment; I was devoted to them, and I hoped to enjoy their love and assistance much longer. You have disposed otherwise. May Your holy will be accomplished! The great consolation which I have in their loss is the hope that You have received them into the bosom of Your mercy, and that You will vouchsafe one day to unite me to them. If a deficiency of satisfaction for their sins detain them in suffering, I offer You for their intention, all my prayers and good works, and above all my resignation in the loss which I have experienced; render this resignation complete and worthy of You. Amen.

FUNERAL OF A MEMBER OF A SOCIETY, SCHOOL, OR SODALITY.

When an organization attends the funeral of an associate, the members may, at the end of the Mass, recite aloud together (using the word him or her as required) the following:

Lord have mercy on him (her).
Christ have mercy on him.
Lord have mercy on him.
V. May he (she) rest in peace.
R. Amen.

LET US PRAY.

O LOVING Redeemer of mankind, who didst listen with tears to the supplications of Martha and Mary in behalf of their deceased brother Lazarus, lend a compassionate ear to our prayers for the repose and happiness of our departed brother (sister, companion, associate). Remember how he (she) shared in the veneration and love we all aspire to show for Thee. Behold, Thy blessed Mother and Thy Saints plead for the suffering soul. In Thy mercy cancel the indebtedness which, through frailty of the flesh, and, perhaps on our own account, he (she) contracted towards Thy justice. Send Thy Angel to deliver him (her) from the prison of purgation and to bring him (her) to the mansion of glory, that Thou didst acquire for him (her) at the price of Thy blood. Who livest and reignest with God the Father in the unity of the Holy Ghost, world without end. Amen.

Recite here the De Profundis as far as Let us Pray, page 94.

V. Sacred Heart of Jesus, befriend him!
R. May he rest in peace.
V. Mother of the Saviour, plead for him!
R. May he rest in peace.
Our Father. Hail Mary.
V. May he rest in peace.
R. Amen.
May his soul and the souls of all the faithful departed through the mercy of God rest in peace. Amen.

While the body is being carried out of the church, the beautiful hymn, "Angels ever Bright and Fair," or another suitable from the hymnal, may be sung.

A NOVENA TO THE SOULS IN PURGATORY.

YE blessed Spirits and Angels of Consolation, oh! go and visit those dear patient sufferers, offer for them the merits of the Sacred Hearts of Jesus, Mary, and Joseph, and obtain their speedy union with Jesus, whose vision is bliss, and who yearns to have them with Him.

O sweet brethren, so mightily afflicted! knowing your fear and love of God, and your burning charity for souls, through your prayers may we speedily obtain the

grant of our present urgent necessities (*Mention them*), and the grace of a spotless life and holy death. Amen.

Eternal rest to them. Amen.

Our Father, Hail Mary (*three times*).

SPECIAL PRAYERS.

PRAYER FOR PARENTS.

O HEAVENLY FATHER! Hear my prayer for the dear parents whom Thou wast pleased to give me. Pour down on them every blessing for soul and body; send Thy holy angels to guard their persons, Thy Holy Spirit to guide their souls. May Thy providence supply their wants. Amen.

FOR BROTHERS AND SISTERS.

ALMIGHTY FATHER! We are Thy children, whom Thy divine Son, our Lord Jesus Christ, purchased with the price of His most precious blood, and whom Thy Holy Spirit sanctified. Mercifully grant Thy grace to my brothers and sisters, that we, being united according to Thy will on earth, may praise Thee together in Thy glory. Through Christ our Lord. Amen.

APPEAL TO ST. JOSEPH FOR A FRIEND OR ACQUAINTANCE.

I CONJURE you, O glorious Saint Joseph, by the fatherly heart which God has given you for Jesus, and by the filial heart which Jesus has had for you, to surround N. N. with your salutary protection. Deign, O great saint, to interest yourself in his (*her* or *their*) happiness here below, and to take a special care of the sanctification of his soul. By your intercession, render Heaven favorable to him, that under your holy protection his heart may become the object of the benevolence of Jesus and of the favors of Mary. In all circumstances, present and future, be his guide, his father, and his support. O most dear and holy Saint Joseph, by your powerful intercession help him every day to sanctify his actions, to bear patiently with his trials, and to triumph over the enemy of our salvation. Finally, obtain for him the happiness of glorifying God with you for all eternity. Amen.

FOR THOSE WHO FORGET GOD.

BY the heart of my Jesus, who is the Way, the Truth, and the Life, I approach Thee, O Eternal Father. By this divine heart I adore Thee for all who do not adore Thee; I love Thee for all who

love Thee not; I acknowledge Thee to be my God, for all who, wilfully blind, out of contempt, refuse to acknowledge Thee. By this divine heart, I would render Thee the homage which all Thy creatures owe Thee. In spirit I go round the world in search of all the souls redeemed by the precious blood of Jesus. I embrace them all to present them to Thee by Him, and by Him I ask for their conversion. O, can it be, Eternal Father, that Thou wilt allow them to remain in ignorance of my Jesus? Wilt Thou suffer that they should not live for Him who died for all? Thou seest them, O Heavenly Father, all lying in death; O, give them life by this divine heart. Amen.

FOR THE CONVERSION OF SINNERS.

MY sweet Jesus, remember poor sinners, and have pity on them. You labored and toiled for thirty-three years to save those souls; You bled on the cross, and died a bitter death to save these souls; and now, my Jesus, when You are able to save them, will You not save them? Why should not these poor souls be saved? Are their sins so great that Your divine blood is not able to wash them away? O Jesus, be kind to these poor creatures—have pity on them —speak to their hearts and they will be saved. Amen.

THE LITANY OF THE SAINTS.

Anthem. Remember not, O Lord, our offences, nor those of our parents, and take not revenge of our sins.
LORD, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Christ, hear us.
Christ, graciously hear us.

God the Father of heaven, *have mercy on us.*
God the Son, Redeemer of the world, *have mercy on us.*
God the Holy Ghost, *have mercy on us.*
Holy Trinity, one God, *have mercy on us.*

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
St. Michael,
St. Gabriel,
St. Raphael,
All ye holy Angels and Archangels,
All ye holy orders of blessed Spirits,
St. John the Baptist,
St. Joseph,
All ye holy patriarchs and prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
} *Pray for us.*

St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddeus,
St. Matthias,
St. Barnabas,
St. Luke,
St. Mark,
All ye holy Apostles and Evangelists,
All ye holy disciples of our Lord,
All ye holy Innocents,
St. Stephen,
St. Lawrence,
St. Vincent,
SS. Fabian and Sebastian,
SS. Paul and John,
SS. Cosmas and Damian,
SS. Gervase and Protase,
All ye holy martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Martin,
St. Nicholas,
All ye holy Bishops and Confessors,
All ye holy Doctors,

Pray for us.

St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,
St. Francis,
All ye holy Priests and Levites,
All ye holy Monks and Hermits,
St. Mary Magdalene,
St. Agatha,
St. Lucy,
St. Agnes,
St. Cecilia,
St. Catherine,
St. Anastasia,
All ye holy Virgins and Widows,
All ye holy Saints of God,
Make intercession for us.

Pray for us.

Be merciful,
Spare us, O Lord.
Be merciful,
Graciously hear us, O Lord.
From all evil,
From all sin,
From Thy wrath,
From sudden and unlooked-for death,
From the snares of the devil,
From anger, hatred, and ill-will,
From the spirit of fornication,
From lightning and tempest,
From everlasting death,
Through the mystery of Thy holy incarnation,

O Lord, deliver us.

Through Thy coming,
Through Thy nativity,
Through Thy baptism and holy fasting,
Through Thy cross and passion,
Through Thy death and burial,
Through Thy holy resurrection,
Through Thine admirable ascension,
Through the coming of the Holy Ghost, the Comforter,
In the day of judgment,
We sinners, *beseech Thee, hear us.*

O Lord, deliver us.

That Thou spare us,
That Thou pardon us,
That Thou vouchsafe to bring us to true penance,
That Thou vouchsafe to govern and preserve Thy holy Church,
That Thou vouchsafe to preserve our Apostolic prelate and all ecclesiastical orders in Thy holy religion,
That Thou vouchsafe to humble the enemies of Thy holy Church,
That Thou vouchsafe to give peace and true concord to Christian kings and princes,
That Thou vouchsafe to grant peace and unity to all Christian people,
That Thou vouchsafe to confirm and preserve us in Thy holy service,
That Thou lift up our minds to heavenly desires,

We beseech Thee to hear us.

That Thou render eternal good things to all our benefactors,
That Thou deliver our souls, and those of our brethren, kinsfolk, and benefactors, from eternal damnation,
That Thou vouchsafe to give and preserve the fruits of the earth,
That Thou vouchsafe to give eternal rest to all the faithful departed,
That Thou vouchsafe graciously to hear us,
Son of God,
} *We beseech Thee, etc.*

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*
Lamb of God, who takest away the sins of the world, *Hear us, O Lord.*
Lamb of God, who takest away the sins of the world, *Have mercy on us.*
Christ, hear us. Christ, graciously hear us.
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father (silently).
V. And lead us not into temptation,
R. But deliver us from evil. Amen.

PSALM 69.

O GOD, come to my assistance; O Lord, make haste to help me.

Let them that seek my life be confounded and put to shame.

Let them that desire evils to me be turned backward and blush for shame.

Let them be presently turned away blushing for shame, that say to me: Aha! Aha!

Let them that seek Thee rejoice and be glad in Thee; and let such as love Thy salvation say always: The Lord be magnified.

But I am needy and poor; O God, help me.

Thou art my helper and my deliverer; O Lord, make no delay.

Glory be, etc.

V. Save Thy servants.

R. Who hope in Thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity have power to hurt us.

V. O Lord, deal not with us according to our sins.

R. Nor reward us according to our iniquities.

V. Let us pray for our chief bishop [*name him*].

R. May the Lord preserve him, and prolong his life, and make him happy on earth, and deliver him not up to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for Thy name's sake, to render eternal life to all those who do us good. Amen.

V. Let us pray for the faithful departed.

R. Give them, O Lord, eternal rest; and let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

V. For our absent brethren.

R. Save Thy servants, O my God, who put their trust in Thee.

V. Send them help, O Lord, from Thy sanctuary.

R. And from Sion protect them.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

LET US PRAY.

O GOD, whose property is always to have mercy and to spare, receive our humble petition; that we, and all Thy servants who are bound by the chain of sins, may, by the compassion of Thy goodness, mercifully be absolved.

Graciously hear, we beseech Thee, O Lord, the prayers of Thy suppliants and forgive the sins of them that confess to Thee: that in Thy bounty Thou mayest grant us both pardon and peace.

Show forth upon us, O Lord, in Thy mercy, Thy unspeakable loving kindness; that Thou mayest both loose us from all our sins, and deliver us from the punishment which we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thine anger, which we deserve for our sins.

Almighty, everlasting God, have mercy upon Thy servant N., our Sovereign Pontiff, and direct him, according to Thy clemency, in the way of everlasting salvation; that by Thy grace he may desire such things as are agreeable to Thy will, and perform them with all his strength.

O God, from whom are all holy desires, righteous counsels, and just works; give to Thy servants that peace which the world cannot give; that our hearts, being disposed to keep Thy commandments, and the fear of enemies taken away, the times, through Thy protection, may be peaceful.

Inflame, O Lord, our veins and hearts with the fire of Thy holy spirit; that we may serve Thee with a chaste body, and please Thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed, the remission of all their

sins; that through the help of pious supplications they may obtain that pardon which they have always desired.

Direct, we beseech Thee, O Lord, our actions, by Thy holy inspirations, and carry them on by Thy gracious assistance; that every prayer and work of ours may always begin from Thee, and by Thee be happily ended.

O Almighty and Eternal God, who hast dominion over the living and the dead, and art merciful to those whom Thou foreknowest shall be Thine by faith and good works, we humbly beseech Thee that they for whom we have purposed to offer our prayers, whether this world still detains them in the flesh, or another hath already received them, divested of their bodies, may, by the clemency of Thine own goodness, and the intercession of all the saints, obtain the remission of all their sins. Amen.

V. O Lord, hear my prayer. And let my cry come unto Thee.

R. May the divine assistance remain always with us. Amen.

V. And may the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

THE STATIONS OF THE CROSS

Surely the pain and the sorrow
  Christ chose for Himself must be best,
Let us follow Him, then, in the way of the Cross,
  For it will lead unto Heaven's sweet rest.

PRAYERS AND DEVOTIONS COMPOSED BY ST. ALPHONSUS LIGUORI, A. D. 1787.

Let each one make an Act of Contrition, and form the intention for the application of the Indulgence to be gained.

MY Lord Jesus Christ, Thou hast made this journey to die for me with love unutterable, and I have so many times unworthily abandoned Thee; but now I love Thee with my whole heart, and because I love Thee I repent sincerely for having ever offended Thee. Pardon me, my God, and permit me to accompany Thee on this journey. Thou goest to die for love of me; I wish also, my beloved

Redeemer, to die for love of Thee. My Jesus, I will live and die always united to Thee.

During this devotion a stanza of the Stabat Mater (page 232) *is sung before and after each station.*

FIRST STATION.

JESUS IS CONDEMNED TO DIE.

We adore Thee, O Christ, and bless Thee.

Because by Thy holy cross Thou hast redeemed the world.

Consider how Jesus, after having been scourged and crowned with thorns, was unjustly condemned by Pilate to die on the cross.

PRAYER.

My adorable Jesus, it was not Pilate; no, it was my sins that condemned Thee to die. I beseech Thee, by the merits of this sorrowful journey, to assist my soul in her journey towards eternity. I love Thee, my beloved Jesus; I love Thee more than

myself; I repent with my whole heart of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory, etc.

SECOND STATION.

JESUS IS MADE TO BEAR HIS CROSS.

We adore Thee, O Christ, etc.

Consider how Jesus, in making this journey with the Cross on His shoulders, thought of us, and for us offered to His Father the death He was about to undergo.

PRAYER.

My most beloved Jesus, I embrace all the tribulations Thou hast destined for me until death. I beseech Thee, by the merits of the pain Thou didst suffer in carrying Thy Cross, to give me the necessary help to carry mine with perfect patience and resignation. I love Thee, Jesus my love; I repent

of having offended Thee. Never permit me to separate myself from Thee again. Grant that I may love Thee always, and then do with me what Thou wilt.

Our Father. Hail Mary. Glory, etc.

THIRD STATION.

JESUS FALLS THE FIRST TIME UNDER HIS CROSS.

We adore Thee, O Christ, etc.

Consider this first fall of Jesus under His Cross. His flesh was torn by the scourges, His head was crowned with thorns, and He had lost a great quantity of blood. He was so weakened that He could scarcely walk, and yet He had to carry this great load upon His shoulders. The soldiers struck Him rudely, and thus He fell several times during His journey.

PRAYER.

My Jesus, it is not the weight of the Cross, but of my sins, which has made Thee suffer so much pain. Ah! by the merits of this first fall, deliver me

from the misfortune of falling into mortal sin. I love Thee, O my Jesus, with my whole heart; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always, and then do with me what Thou wilt.

Our Father. Hail Mary. Glory, etc.

FOURTH STATION.

JESUS MEETS HIS AFFLICTED MOTHER.

We adore Thee, O Christ, etc.

Consider the meeting of the Son and the Mother, which took place on this journey. Jesus and Mary looked at each other, and their looks became as so many arrows to wound those hearts which loved each other so tenderly.

PRAYER.

My most loving Jesus, by the sorrow that Thou didst experience in this meeting, grant me the grace of a truly devoted love for Thy most holy mother. And thou, my Queen, who wast overwhelmed with sorrow, ob-

tain for me, by thy intercession, a continual and tender remembrance of the passion of thy Son. I love Thee, Jesus my love; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory, etc.

FIFTH STATION.

THE CYRENIAN HELPS JESUS TO CARRY HIS CROSS.

We adore Thee, O Christ, etc.

Consider how the Jews, seeing that at each step Jesus from weakness was on the point of expiring, and fearing that He would die on the way, when they wished Him to die the ignominious death of the Cross, constrained Simon the Cyrenian to carry the Cross behind our Lord.

PRAYER.

My most beloved Jesus, I will not refuse the Cross as the Cyrenian did; I accept it—I embrace it. I accept in

particular the death Thou hast destined for me, with all the pains which may accompany it; I unite it to Thy death—I offer it to Thee. Thou hast died for love of me; I will die for love of Thee, and to please Thee. Help me by Thy grace. I love Thee, Jesus my love; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory, etc.

SIXTH STATION.

VERONICA WIPES THE FACE OF JESUS.

We adore Thee, O Christ, etc.

Consider how the holy woman named Veronica, seeing Jesus so afflicted, and His face bathed in sweat and blood, presented Him with a towel, with which He wiped His adorable face, leaving on it the impression of His holy countenance.

PRAYER.

My most beloved Jesus, Thy face was beautiful before, but in this journey it has lost all its beauty, and wounds and blood have disfigured it. Alas! my soul also was once beautiful, when it received Thy grace in baptism; but I have disfigured it since by my sins. Thou alone, my Redeemer, canst restore it to its former beauty. Do this by Thy passion, and then do with me what Thou wilt.

Our Father. Hail Mary. Glory, etc.

SEVENTH STATION.

JESUS FALLS THE SECOND TIME.

We adore Thee, O Christ, etc.

Consider the second fall of Jesus under the Cross—a fall which renews the pain of all the wounds of the head and members of our afflicted Lord.

PRAYER.

My most gentle Jesus, how many times Thou hast pardoned me, and

how many times have I fallen again, and begun again to offend Thee! Oh! by the merits of this new fall, give me the necessary help to persevere in Thy grace until death. Grant that in all temptations which assail me I may always commend myself to Thee. I love Thee, Jesus my love, with my whole heart; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory, etc.

EIGHTH STATION.

JESUS SPEAKS TO THE WOMEN OF JERUSALEM.

We adore Thee, O Christ, etc.

Consider how those women wept with compassion at seeing Jesus in such a pitiable state, streaming with blood, as He walked along. But Jesus said to them: *Weep not for Me, but for your children.*

PRAYER.

My Jesus, laden with sorrows, I weep for the offences I have committed against Thee, because of the pains they have deserved, and still more because of the displeasure they have caused Thee, who hast loved me so much. It is Thy love, more than the fear of hell, which causes me to weep for my sins. My Jesus, I love Thee more than myself; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory, etc.

NINTH STATION.

JESUS FALLS THE THIRD TIME.

We adore Thee, O Christ, etc.

Consider the third fall of Jesus Christ. His weakness was extreme, and the cruelty of His executioners excessive, who tried to hasten His steps when He had scarcely strength to move.

PRAYER.

Ah, my outraged Jesus, by the merits of the weakness Thou didst suffer in going to Calvary, give me strength sufficient to conquer all human respect, and all my wicked passions, which have led me to despise Thy friendship. I love Thee, Jesus my love, with my whole heart; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory, etc.

TENTH STATION.

JESUS IS STRIPPED OF HIS GARMENTS.

We adore Thee, O Christ, etc.

Consider the violence with which the executioners stripped Jesus. His inner garments adhered to His torn flesh, and they dragged them off so roughly that the skin came with them. Compassionate your Saviour thus cruelly treated, and say to Him:

PRAYER.

My innocent Jesus, by the merits of the torments Thou hast felt, help me to strip myself of all affection to things of earth, in order that I may place all my love in Thee, who art so worthy of my love. I love Thee, O Jesus, with my whole heart; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory, etc.

ELEVENTH STATION.

JESUS IS NAILED TO THE CROSS.

We adore Thee, O Christ, etc.

Consider how Jesus, after being thrown on the Cross, extended His hands, and offered to His Eternal Father the sacrifice of His life for our salvation. These barbarians fastened Him with nails, and then, raising the Cross, allowed Him to die with anguish on this infamous gibbet.

PRAYER.

My Jesus! loaded with contempt, nail my heart to Thy feet, that it may ever remain there, to love Thee, and never quit Thee again. I love Thee more than myself; I repent of having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory, etc.

TWELFTH STATION.

JESUS DIES ON THE CROSS.

We adore Thee, O Christ, etc.

Consider how Jesus, after three hours' agony on the Cross, consumed at length with anguish, abandons Himself to the weight of His body, bows His head and dies.

PRAYER.

O my dying Jesus, I kiss devoutly the Cross on which Thou didst die for love of me. I have merited by my

sins to die a miserable death, but Thy death is my hope. Ah, by the merits of Thy death, give me grace to die, embracing Thy feet, and burning with love for Thee. I commit my soul into Thy hands. I love Thee with my whole heart; I repent of ever having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory, etc.

THIRTEENTH STATION.

JESUS IS TAKEN DOWN FROM THE CROSS.

We adore Thee, O Christ, etc.

Consider how, after the death of our Lord, two of His disciples, Joseph and Nicodemus, took Him down from the Cross, and placed Him in the arms of His afflicted Mother, who received Him with unutterable tenderness, and pressed Him to her bosom.

PRAYER.

O Mother of Sorrows, for the love of this Son, accept me for thy servant, and pray to Him for me. And Thou, my Redeemer, since Thou hast died for me, permit me to love Thee; for I wish but Thee, and nothing more. I love Thee, my Jesus, and I repent of ever having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory, etc.

FOURTEENTH STATION.

JESUS IS PLACED IN THE SEPULCHRE.

We adore Thee, O Christ, etc.

Consider how the disciples carried the body of Jesus to bury it, accompanied by His holy Mother, who arranged it in the sepulchre with her own hands. They then closed the tomb, and all withdrew.

PRAYER.

Ah, my buried Jesus, I kiss the stone that encloses Thee. But Thou

didst rise again the third day. I beseech Thee, by Thy resurrection, make me rise glorious with Thee at the last day, to be always united with Thee in heaven, to praise Thee and love Thee forever. I love Thee, and I repent of ever having offended Thee. Never permit me to offend Thee again. Grant that I may love Thee always; and then do with me what Thou wilt.

Our Father. Hail Mary. Glory, etc.

After this say the Our Father, *the* Hail Mary, *and the* Glory be to the Father *five times, in honor of the passion of Jesus Christ, to gain the other indulgences granted to those who recite the stations.*

VESPER SERVICE.

DOMINICA AD VESPERAS.

V. Deus in adjutorium meum intende.
R. Domine, ad adjuvandum me festina.

Gloria Patri, et Filio, et Spiritui Sancto. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen. Alleluia, *or* Laus tibi Domine Rex æternæ gloriæ.

Ant. Dixit Dominus.
Ant. Alleluia.

V. Incline unto my aid, O God.
R. O Lord, make haste to help me.

Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia, *or* Praise be to Thee, O Lord! king of eternal glory.

Ant. The Lord said:
Ant. Alleluia.

PSALM CIX.

Dixit Dominus Domino meo: Sede a dextris meis:
Donec ponam inimicos tuos, scabellum pedum tuorum.

The Lord said to my Lord: Sit thou at my right hand:
Until I make thy enemies thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum.

The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ, in splendoribus sanctorum: ex utero ante luciferum genui te.

With thee is the principality in the day of thy strength: in the brightness of thy saints: from the womb before the day-star I begot thee.

Juravit Dominus, et non pœnitebit eum: Tu es sacerdos in æternum secundum ordinem Melchisedech.

The Lord hath sworn, and he will not repent: Thou art a priest forever according to the order of Melchisedech.

Dominus a dextris tuis, confregit in die iræ suæ reges.

The Lord at thy right hand hath broken kings in the day of his wrath.

Judicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.

He shall judge among nations: he shall fill ruins: he shall crush the heads in the land of many.

De torrente in via

He shall drink of

bibet: propterea exaltabit caput.

the torrent in the way; therefore shall he lift up the head.

Gloria Patri, etc.

Glory be to the Father, etc.

Ant. Dixit Dominus Domino meo: Sede a dextris meis.

Ant. The Lord said to my Lord: Sit thou at my right hand.

Ant. Magna opera Domini.

Ant. Great are the works of the Lord.

PSALM CX.

Confitebor tibi, Domine, in toto corde meo: in concilio justorum, et congregatione.

I will praise Thee, O Lord, with my whole heart: in the assembly of the righteous, and in the congregation.

Magna opera Domini: exquisita in omnes voluntates ejus.

Great are the works of the Lord: exquisite and agreeable to all His designs.

Confessio et magnificentia opus ejus: et justitia ejus manet in sæculum sæculi.

His work is His praise and glory; and His justice remaineth forever.

Memoriam fecit mirabilium suorum,

The merciful and gracious Lord hath

misericors et miserator Dominus: escam dedit timentibus se.

appointed a memorial of His wonderful works: he hath given food to them that fear Him.

Memor erit in sæculum testamenti sui: virtutem operum suorum annuntiabit populo suo.

He will be forever mindful of His covenant: the greatness of His works will He publish to His people.

Ut det illis hæreditatem Gentium: opera manuum ejus, veritas et judicium.

To give them the inheritance of the Gentiles: the works of His hands are truth and justice.

Fidelia omnia mandata ejus, confirmata in sæculum sæculi: facta in veritate et æquitate.

True and lasting are all His ordinances, confirmed forever and ever; made in truth and justice.

Redemptionem misit populo suo: mandavit in æterum testamentum suum.

He hath sent redemption to His peoples: He hath appointed His covenant forever.

Sanctum et terribile nomen ejus: initium sapientiæ timor Domini.

Holy and awful is His name: the fear of the Lord is the beginning of wisdom.

Intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.

Gloria Patri, etc.

Ant. Magna opera Domini : * exquisita in omnes voluntates ejus.

Ant. Qui timet Dominum.

All understand it right, who practice it: His praise endureth forever and ever.

Glory be to the Father, etc.

Ant. Great are the works of the Lord : *exquisite and agreeable to all His designs.

Ant. He that feareth the Lord.

PSALM CXI.

Beatus vir qui timet Dominum: in mandatis ejus volet nimis.

Potens in terra erit semen ejus: generatio rectorum benedicetur.

Gloria et divitiæ in domo ejus: et justitia ejus manet in sæculum sæculi.

Blessed is the man that feareth the Lord: in His commandments he shall take great delight.

Mighty on earth shall be his seed: the generation of the righteous shall be blessed.

Glory and wealth shall be in his house: and his righteousness endureth forever and ever.

Exortum est in tenebris lumen rectis: misericors, et miserator, et justus.

He is risen in darkness, a light to the upright: He is merciful and just, compassionate.

Jucundus homo qui miseretur et commodat: disponet sermones suos in judicio: quia in æternum non commovebitur.

Acceptable is the man that showeth mercy and lendeth; he shall order his words with judgment, and he shall never give way.

In memoria æterna erit justus: ab auditione mala non timebit.

The righteous man shall be in eternal remembrance: he shall not fear an evil report.

Paratum cor ejus sperare in Domino, confirmatum est cor ejus: non commovebitur donec despiciat inimicos tuos.

His heart is ready to hope in the Lord: his hearth is strengthened: he shall not yield till he despise his enemies.

Dispersit, dedit pauperibus, justitia ejus manet in sæculum sæculi: cornu ejus exaltabitur in gloria.

He hath distributed and given to the poor; his righteousness remaineth forever: his power shall be exalted in glory.

Peccator videbit, et irascetur, dentibus suis fremet et tabescet: desiderium peccatorum peribit.

The sinner shall see it, and be enraged: he shall gnash his teeth and pine away: the desire of sinners shall perish.

Gloria Patri, etc.

Glory be to the Father, etc.

Ant. Qui timet Dominum, in mandatis ejus cupit nimis.

Ant. He that feareth the Lord, in his commandments he hath great delight.

Domini.

the name—

PSALM CXII.

Laudate pueri Dominum: laudate nomen Domini.

Praise the Lord, ye servants of the Lord: praise ye the name of the Lord.

Sit nomen Domini benedictum: ex hoc nunc, et usque in sæculum.

Let the name of the Lord be blessed: now and for evermore:

A solis ortu usque ad occasum: laudabile nomen Domini.

From the rising of the sun to the setting thereof: worthy of praise is the name of the Lord.

Excelsus super omnes gentes Domi-

High is the Lord above all the na-

nus: et super cœlos gloria ejus.

tions: and above the heavens is His glory.

Quis sicut Dominus Deus noster, qui in altis habitat: et humilia respicit in cœlo et in terra.

Who is like unto the Lord our God, who dwelleth on high: and beholdeth what is below in heaven and on earth?

Suscitans a terra inopem: et de stercore erigens pauperem.

Who from the earth raiseth up the needy one: and from the dunghill lifteth up the poor one:

Ut collocet cum principibus: cum principibus populi sui.

To place him with the princes: with the princes of his people.

Qui habitare facit sterilem in domo: matrem filiorum lætantem.

Who maketh the barren woman to dwell in her house: the joyful mother of many children.

Gloria Patri, etc.

Glory be to the Father, etc.

Ant. Sit nomen Domini benedictum in sæcula.

Ant. Blessed be the name of the Lord for evermore.

Ant. Deus autem noster.

Ant. But our God.

PSALM CXVI.

Laudate Dominum, omnes gentes: laudate eum, omnes populi.

O praise the Lord, all ye nations; praise Him, all ye people.

Quoniam confirmata est super nos misericordia ejus: et veritas Domini manet in æternum.

For His mercy is confirmed upon us: and the truth of the Lord remaineth forever.

Gloria Patri, etc.

Glory be to the Father, etc.

Ant. Deus autem noster in cœlo: omnia quæcumque voluit fecit.

Ant. But our God is in heaven: He hath done whatsoever He would.

In Paschal time is said:

Ant. Alleluia, Alleluia, Alleluia.

Ant. Alleluia, Alleluia, Alleluia.

After the five psalms, the capitulum is sung by the priest. A hymn follows, and then the choir chants the

THE MAGNIFICAT,

Or the Canticle of the Blessed Virgin.—S. LUKE, i.

Magnificat * anima mea Dominum.

My soul doth magnify the Lord.

Et exultavit Spiritus meus * in Deo salutari meo.

And my spirit hath rejoiced in God my Saviour.

Quia respexit humilitatem ancillæ suæ, * ecce enim ex hoc beatam me dicent omnes generationes.

Because He hath regarded the humility of His handmaid: for behold from henceforth all generations shall call me blessed.

Quia fecit mihi magna qui potens est; * et sanctum nomen ejus.

For He that is mighty hath done great things to me, and holy is His name.

Et misericordia ejus a progenie in progenies, * timentibus eum.

And His mercy is from generation to generation to them that fear Him.

Fecit potentiam in brachio suo: * dispersit superbos mentes cordis sui.

He hath showed might in His arm; He hath scattered the proud in the conceit of their heart.

[illegible] deposuit, potentes [illegible]de; * et exalta[illegible] humiles.

He hath put down the mighty from their seat: and hath exalted the humble.

Esurientes implevit bonis: * et divites dimisit inanes.

He hath filled the hungry with good things; and the rich He hath sent empty away.

Suscepit Israel puerum suum; * recordatus misericordiæ suæ.

He hath received Israel His servant: being mindful of His mercy.

Sicut locutus est ad patres nostros; * Abraham et semini ejus in sæcula.

As He spoke to our fathers; to Abraham and to his seed forever.

Gloria Patria, etc.

Glory, etc.

Then follows the prayer, which is different every Sunday.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Benedicamus Domino.

R. Deo gratias.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

V. Fidelium animæ, per misericordiam Dei, requiescant in pace.

V. May the souls of the faithful departed, through the mercy of God, rest in peace.

R. Amen.

Pater noster, etc.

R. Amen.

Our Father, etc.

V. Dominus det nobis suam pacem.

V. May our Lord grant us His peace.

R. Et vitam æternam. *Amen.*

R. And life everlasting. *Amen.*

Then is said an anthem, according to the time, after which is sung the versicle:

V. Divinum auxilium maneat semper nobiscum.
R. Amen.

V. May the divine assistance remain always with us.
R. Amen.

BENEDICTION OF THE MOST BLESSED SACRAMENT.

O! SALUTARIS.

O SALUTARIS Hostia,
Quæ cœli pandis ostium:
Bella premunt hostilia,
Da robur, fer auxilium.
Uni trinoque Domino,
Sit sempiterna gloria;
Qui vitam sine termino
Nobis donet in patria.
Amen.

(The same in English.)

O! Salutary Sacrifice!
Whose death has opened Paradise:
By hostile war oppressed, afraid,
To thee we look for strength and aid.
Now to the triune God in Heaven,
Be everlasting glory given;
Where life eternal in His hand
Invites us to our Fatherland.
Amen.

TANTUM ERGO.

TANTUM ergo Sacramentum,
Veneremur cernui;
Et antiquum documentum,
Novo cedat ritui;
Præstet fides supplementum,
Sensuum defectui.

Genitori, Genitoque,
Laus et jubilatio,
Salus, honor, virtus quoque,
Sit et benedictio;
Procedenti ab utroque
Compar sit laudatio.

V. Panem de cœlo præstitisti eis.
R. Omne delectamentum in se habentem.

(*The same in English.*)

Down in adoration falling,
Lo! the Sacred Host we hail;
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

To the everlasting Father,
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might and endless majesty.

V. Thou hast given them bread f
heaven,

R. Replenished with all sweetness
delight.

PRAYER.

DEUS qui nobis, sub sacramento m
bili, passionis tuæ memoriam reliqu
tribue, quæsumus, ita nos corporis et
guinis tui sacra mysteria venerari, ut
demptionis tui fructum in nobis jug
sentiamus. Qui vivis et regnas in sæ
sæculorum. Amen.

(*The same in English.*)

O God, who has left us in this wonde
Sacrament a perpetual memorial of
passion: grant us, we beseech Thee, s
reverence the sacred mysteries of
Body and Blood, that we may contin
find in our souls the fruit of Thy Rede
tion: Thou who livest and reignest w
without end. *Amen.*

*After the priest has sung this prayer, the
veil is laid over his shoulders, and he then m
the steps of the altar, and taking in his hand
monstrance which contains the* BLESSED SACRA
*gives the Benediction by making with it ove
Congregation the sign of the cross. At this
kneel more profoundly than before, to receive
divine blessing of your Saviour, and say:*

Adoremus in æternum sanctissimum
cramentum. *Three times.* Or,

Sweet Sacrament, we Thee adore,
Oh, make us love Thee more and mo

DIVINE PRAISES.*

BLESSED be God.
Blessed be His holy name.
Blessed be Jesus Christ, true God and true man.
Blessed be the name of Jesus.
Blessed be Jesus in the most holy sacrament of the altar.
Blessed be the great mother of God, Mary most holy.
Blessed be her holy and immaculate conception.
Blessed be the name of Mary, virgin and mother.
Blessed be Saint Joseph, her most chaste Spouse,
Blessed be God in His angels and in His saints.

* *Indulgence: One year for every time it is said.*

The Psalm *Laudate Dominum omnes gentes* is usually sung after Benediction.

PSALM 116.

Laudate Dominum omnes gentes:* laudate eum omnes populi.
Quoniam confirmata est super nos misericordia ejus:* et veritas Domini manet in æternum.
Gloria Patri, etc.

THE PRIEST.

HONOR the priest. Who received your soul as it entered on its spiritual life by baptism?—The priest. Who nourished it and gave it strength on its pilgrimage? The priest. Who will prepare it to go before God? The priest—always the priest. And if the soul should die by sin, who will call it back to life and give it rest and peace?—Again the priest. Can you remember a single gift of God without seeing by its side a priest? Of what use would be a house of gold if you had no one to open the door for you? The priest has the key of the treasures of Heaven. He opens the door; he distributes the gifts of God. If you went to confession to the Blessed Virgin or to an angel, could they absolve you?—No. Could they give you the Body and Blood of Jesus?—No.

The Blessed Virgin could not call her Divine Son down into the Host, and were a thousand angels to exert their power they could not absolve you from one venial sin. But a priest, no matter how humble he be, can do these. He can say to you, "Go, your sins are forgiven you." (Curé d'Ars.)

Pray for the priest.

CHILDREN'S MASS

PREPARATORY PRAYER.

O GOD and Father! behold Thy poor wayward child kneeling before Thy altar. Wearied of the world and sin, I come to Thee for grace and peace.

Pity my weakness, and teach me to pray. Put Thy words into my mouth, for behold, Lord God! I am a child and cannot speak.

In the Holy Mass which now begins, Thy son shall plead for me. With Him I adore Thee, with Him I thank Thee for all Thy gifts; through Him I beg for pardon of my sins and grace to do Thy holy will.

Accept then, O God, this sacrifice which I offer Thee to-day, of our Saviour and Thy Son. For His sake hear my prayer and let my cry come unto Thee.

Sweet Mother of Jesus, stay beside me while this mass is going on, and keep my thoughts on God alone.

Help me to be pious, attentive and devout, that I may gain the fruits of this great sacrifice.

Lord have mercy on us.
Christ have mercy on us.
Lord have mercy on us.

HYMN.

While the priest says the Credo, all stand and recite aloud

THE NICENE CREED.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all ages. God of God: Light of Light: true God of true God; begotten, not made; consubstantial with the Father, by whom all things were made. Who for us men, and for our salvation,

came down from heaven, and became incarnate by the Holy Ghost of the Virgin Mary: [*Here all kneel.*] AND WAS MADE MAN. [*Rise.*] He was crucified also for us, suffered under Pontius Pilate, and was buried. And the third day He rose again, according to the Scriptures. And ascended into heaven; sitteth at the right hand of the Father. And He is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end.

And in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son: who, together with the Father and the Son, is adored and glorified: who spoke by the prophets. I believe in one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins. And I expect the resurrection of the dead, and the life of the world to come. *Amen.*

If preferred, the Apostles' Creed may be said instead of the above.

PRAYER AT THE OFFERTORY.

ACCEPT, O eternal Father, this offering which is now made to Thee by Thy priest, in the name of us all here present, and of Thy whole Church. It is as yet only bread and wine, but, by Thy power and grace, will soon become the body and blood of Thy dear Son. We offer also ourselves to Thee, begging that by virtue of this sacrifice we may obtain the grace to be changed from sinners into saints, and be united with Thee in life and death, through Christ our Lord. Amen.

HYMN.

AT THE ELEVATION OF THE HOST.

O JESUS, Son of the living God, we adore Thee. Forgive us our sins, and keep us in Thy Holy Love.

(*Say Our Father, secretly.*)

AFTER THE CONSECRATION.

MY Lord and my God! I believe that by the words of consecra-

tion, just spoken by the priest, the bread has become Thy sacred body, the wine Thy precious blood. Welcome to our altars, O Saviour of men. I bow my body and soul in adoration before Thee. Teach me, O sweet Jesus, to be ever grateful, ever faithful, to Thee. Forgive, O Heavenly Father, the sins of my life. I detest them from the bottom of my heart. If my prayers for mercy move Thee not, listen to the pleading of Thy Son for me. Let not His blood be shed in vain. Lord have mercy! Christ have mercy! Lord have mercy.

HYMN.

SPIRITUAL COMMUNION.

O MY most loving Saviour, I am not worthy now to receive Thee in Holy Communion, but away from Thee my soul is dried with thirst, and my heart is faint and lonely. Come then in spirit, my Jesus, the love and life of my soul! come into this poor

heart; come, and satisfy my longings; come, and make me pure and holy. Grant that living I may receive Thee often, and that my last food on earth may be Thy body and Thy blood.

HYMN.

PRAYERS.

ordered to be said, kneeling, at the end of every Low Mass, by a decree of Pope Leo XIII.

THE priest with the people recites the Hail Mary three times; then the Hail! holy Queen, etc.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

LET US PRAY.

O GOD, our refuge and strength, look down with favor upon Thy people, who cry to Thee; and through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of her spouse Blessed Joseph, of

Thy Holy Apostles Peter and Paul, and all the Saints, mercifully and graciously hear the prayers which we pour forth to Thee for the conversion of sinners and the liberty and exaltation of holy Mother Church. Through Christ our Lord. Amen.

ST. MICHAEL, Archangel, defend us in battle; be our protection against the malice and snares of the devil. We humbly beseech God to command him: and do thou, O Prince of the heavenly host, by the divine power, thrust into hell Satan and the other evil spirits who roam through the world seeking the ruin of souls. Amen.

Most Sacred Heart of Jesus have mercy on us. (Three times.)

(Three hundred days' indulgences.)

While the priest is leaving the altar the children recite or sing:

Great God, we thank Thee for the grace
Of hearing holy mass this day;

On Sundays may we always come
  To hear the holy mass and pray.
And may the grace of holy mass
  Be with us still in all our need,
And keep us from the stain of sin,
  In every thought and word and deed.

MANNER OF SERVING A PRIEST AT MASS.

Kneel at the priest's left hand and answer him as follows:

Priest. Introibo ad altare Dei.

Clerk. Ad Deum, qui lætificat juventutem meam.

P. *Judica me Deus, et discerne causam meam de gente non sancta: ab homine iniquo et doloso erue me.

C. Quia tu es Deus, fortitudo mea; quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

P. Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua.

C. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus, Deus meus; quare tristis es, anima mea, et quare conturbas me?

C. Spera in Deo, quoniam adhuc confitebor illi; salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

C. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. Amen.

* *This Psalm, No. 42, which extends to the paragraph beginning Gloria Patri, is omitted in Masses for the dead.*

P. Introibo ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.

C. Qui fecit cœlum et terram.

P. Confiteor Deo, etc.

C. Misereatur tui Omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternum.

P. Amen.

C. Confiteor Deo omnipotenti, beatæ Mariæ semper virgini, beato Michaeli archangelo beato Joanni baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccavi nimis, cogitatione, verbo, et opere [*Strike your breast and say*] Mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaelum archangelum, beatum Joannem baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos et te Pater

—orare pro me ad Dominum Deum nostrum.

P. Misereatur vestri, etc.
C. Amen.
P. Indulgentiam, absolutionem, etc.
C. Amen.
P. Deus; tu conversus vivificabis nos.
C. Et plebs tua lætabitur in te.
P. Ostende nobis, Domine, misericordiam tuam.
C. Et salutare tuum da nobis.
P. Domine, exaudi orationem meam.
C. Et clamor meus ad te veniat.
P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Kyrie eleison.
C. Kyrie eleison.
P. Kyrie eleison.
C. Christe eleison.
P. Christe eleison.
C. Christe eleison.
P. Kyrie eleison.
C. Kyrie eleison.
P. Kyrie eleison.
P. Dominus vobiscum.
C. Et cum spiritu tuo.

When the priest says, Flectamus genua; *answer,* Levate.

At the end of the Epistle say, Deo Gratias. *And after the Gradual and Alleluia, or Tract, remove the book to the Gospel side of the altar, return to the Epistle side, and stand whilst the Gospel is read.*

AT THE GOSPEL.

P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Sequentia sancti evangelii secundum, etc.

Making the sign of the cross on your forehead, mouth, and breast, say:

C. Gloria tibi, Domine.

At the end of the Gospel say:

C. Laus tibi, Christe.
P. Dominus vobiscum.
C. Et cum spiritu tuo.

AT THE OFFERTORY.

Going to the middle of the altar, kneel and make a reverence; then proceed to prepare the wine and water; present them to the priest, making a reverence; afterwards pour water on his fingers, present him with a towel, and return to the Epistle of the altar.

P. Orate fratres.
C. Suscipiat Dominus sacrificium, de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.

AT THE PREFACE.

P. Per omnia sæcula sæculorum.
C. Amen.
P. Dominus vobiscum.
C. Et cum spiritu tuo.

P. Sursum corda.
C. Habemus ad Dominum.
P. Gratias agamus Domino Deo nostro.
C. Dignum et justum est.

At Sanctus, sanctus, sanctus, etc., *ring the little bell.*

When you see the priest spread his hands over the chalice, you must give warning, by the bell, of the consecration which is about to be made. Then holding up the vestment with your left hand, and having the bell in your right, you must ring during the elevation of the host. As often as you pass by the blessed Sacrament, you must adore on your knees.

P. Per omnia sæcula sæculorum.
C. Amen.
P. Et ne nos inducas in tentationem.
C. Sed libera nos a malo.
P. Per omnia sæcula sæculorum.
C. Amen.
P. Pax Domine sit semper vobiscum.
C. Et cum spiritu tuo.
P. Pax tecum.
C. Et cum spiritu tuo.

[*Pausing a little, rise, and make adoration to the sacrament. The priest's communion being ended, be ready to give him wine and water. If there be communicants provide a towel, and say the confiteor. After they have received, remove the book to the left hand of the altar; take away the towel from the communicants, if there be any, and return to your place.*]

P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Per omnia sæcula sæculorum.
C. Amen.
P. Ite: missa est: or, benedicamus Domino.
C. Deo gratias.

[*In masses for the dead.*]

P. Requiescat in pace.
C. Amen.

[*Remove the book if it be left open; kneel and take the priest's blessings.*]

P. Pater, et Filius, et Spiritus Sanctus.
C. Amen.
P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Initium (or, sequentia) sancti evangelii, etc.
C. Gloria tibi, Domini.

[*At the end say,* Deo gratias.]
Put out the candles, and lay up all decently and carefully.]

HYMNS.

1. HYMN OF THANKSGIVING.

Holy God, we praise Thy Name!
  Lord of all, we bow before Thee!
All on earth Thy sceptre claim,
  All in heaven above adore Thee!
    Infinite Thy vast domain,
    Everlasting is Thy reign.

Hark! the loud celestial hymn
  Angel choirs above are raising,
Cherubim and Seraphim,
  In unceasing chorus praising!
    Fill the heavens with sweet accord:
    Holy! Holy! Holy! Lord!

Lo! the Apostolic train
  Join Thy sacred name to hallow!
Prophets swell the loud refrain,
  And the white-robed Martyrs follow:
    And from morn to set of sun
    Through the Church the song goes on.

Holy Father, Holy Son,
  Holy Spirit, Three we name Thee,
While in essence only One
  Undivided God, we claim Thee;
    And adoring bend the knee,
    While we own the mystery.

2. PRAISE YE THE FATHER.

PRAISE ye the Father,
  His power is everlasting,
Praise ye the Father,
  Give thanks for all His benefits.
Sing forth your praises,
  Let every heart be joyful;
Praise ye the Father,
  Great Ruler, kind and merciful.

Praise be to Him
  Who hath shown His mighty pow'r.
Let every voice sound His praise
  With exulting strains of gladness!
Great is the Lord,
  Let His name be praised forever;
Come ye forth with your hearts attuned
    to sing,
  Arise and praise ye the Father.

Glory to the Father!
  To the great and mighty Ruler!
Glory to the Father,
  Who alone hath the power to save!
Loudly let the chorus swell!
  Loudly let the tuneful anthem ring!
Love and joy be now in ev'ry thankful heart!
  Oh, praise ye the Lord.

3. NEARER MY GOD TO THEE.

NEARER, my God, to Thee,
  Nearer to Thee!
E'en though it be a cross
  That raiseth me:
Still all my song shall be,
  Nearer, my God, to Thee,
Nearer, my God, to Thee,
  Nearer to Thee.

Deep in Thy Sacred Heart,
  Let me abide,
Thou that hast bled for me,
  Sorrowed, and died;
Sweet shall my weeping be,
  Grief surely leading me,
Nearer, my God to Thee,
  Nearer to Thee.

Friends may depart from me,
  Night may come down,
Clouds of adversity
  Darken and frown;
Still through my tears I'll see
  Hope gently leading me
Nearer, my God, to Thee,
  Nearer to Thee.

And when the goal is won,
  How like a dream,
In the dim retrospect,

Sorrow will seem.
Sweet will my transports be,
Jesus, Thy face to see,
When I have come, at last,
Nearer to Thee.

4. ANGELS WE HAVE HEARD.

ANGELS we have heard on high—
Sweetly singing o'er the plains,
And the mountains in reply
Echo back their joyous strains.
||: Gloria in excelsis Deo. :||

Shepherds, why this jubilee?
Why your rapturous strains prolong?
Say what may the tidings be,
Which inspire your heav'nly song?
||: Gloria in excelsis Deo. :||

Come to Bethlehem, come and see,
Him whose birth the angels sing;
Come adore on bended knee,
Th' Infant Christ, the newborn King.
||: Gloria in excelsis Deo. :||

See within a manger laid,
Jesus, Lord of heav'n and earth!
Mary, Joseph, lend your aid,
With us sing our Saviour's birth.
||: Gloria in excelsis Deo. :||

5. THE SNOW LAY ON THE GROUND.

THE snow lay on the ground,
  The stars shone bright,
When Christ, our Lord, was born,
  On Christmas night.
Venite adoremus Dominum.
Venite adoremus Dominum.

'Twas Mary, daughter pure
  Of holy Ann,
That brought into this world
  The God-made man.
Venite, etc.

She laid Him in a stall,
  At Bethlehem,
The ass and oxen shared
  The roof with them.
Venite, etc.

St. Joseph, too, was by
  to tend the child,
To guard Him, and protect
  His Mother mild.
Venite, etc.

The angels hovered round,
  And sang this song,
Venite adoremus
  Dominum.
Venite, etc.

6. WITH HEARTS TRULY GRATEFUL.

WITH hearts truly grateful,
Come all ye faithful
To Jesus, to Jesus in Bethlehem;
  See Christ your Saviour,
  Heaven's greatest favor.
    Let's hasten to adore Him;
    Let's hasten to adore Him;
    Let's hasten to adore Him;
      Our God and King.

God to God equal,
  Light of Light eternal;
Carried in Virgin's ever spotless womb.
  He all preceded,
  Begotten not created.
        Let's hasten, etc.

Angels now praise Him,
  Loud their voices raising,
The heavenly mansions with joy now ring.
  Praise, honor, glory,
  To Him who is most holy.
        Let's hasten, etc.

To Jesus, born this day,
  Grateful homage repay;
To Him who all heavenly gifts doth bring.
  Word uncreated,
  To our flesh united.
        Let's hasten, etc.

7. HYMN TO THE HOLY CHILD JESUS.

JESUS, teach me how to pray,
Suffer not my thoughts to stray,
Send distractions far away,
Sweet, holy Child.

Let me not be rude or wild,
Make me humble, meek and mild,
Pure as angels undefiled
Sweet, holy Child.

When I work, or when I play,
Be Thou with me through the day,
Teach me what to do and say,
Sweet, holy Child.

Make me love Thy mother blest,
Safe beneath her care to rest,
As a bird within its nest.
Sweet, holy Child.

When the hour of death is nigh,
Then may Mary standing by,
Take me in her arms to die,
Sweet, holy Child.

8. PALM SUNDAY.

To THEE, O Christ, be glory, praises loud,
To Thee, Hosanna, cried the Jewish crowd.

We Israel's monarch, David's Son proclaim:
Thou com'st, blest King, in God's most holy name.
R. To Thee, etc.

Angels and men in one harmonious choir
To sing Thy everlasting praise conspire.
R. To Thee, etc.

Thee Israel's children met with conquering palms;
To Thee our vows we pay in loudest psalms.
R. To Thee, etc.

For Thee on earth with boughs they strewed the ways:
To Thee in heaven we sing melodious praise.
R. To Thee, etc.

Accept this tribute, which to Thee we bring,
As Thou didst theirs, O good and gracious King.
R. To Thee, etc.

Amen.

9. O SONS AND DAUGHTERS! LET US SING!

O SONS and daughters! let us sing!
The King of Heaven, the glorious King,
To-day is risen triumphing. Alleluia!
Alleluia! Alleluia! Alleluia!

On Sunday morn, at break of day,
The faithful women went their way,
To seek the tomb where Jesus lay. Alleluia!
Alleluia! Alleluia! Alleluia!

An angel clad in white they see,
Who sat and spake unto the three—
"Your Lord doth go to Galilee." Alleluia!
Alleluia! Alleluia! Alleluia!

That night the Apostles met in fear.
Amidst them came the Lord most dear,
And said, "My peace be on all here." Alleluia!
Alleluia! Alleluia! Alleluia!

On this most holy day of days
To Thee our heart and voice we raise
In love, and jubilee, and praise. Alleluia!
Alleluia! Alleluia! Alleluia!

Glory to Father and to Son,
Who has for us the victory won!
And Holy Ghost! Blest Three in one!
Alleluia! Alleluia! Alleluia! Alleluia!

10. JESUS, THE VERY THOUGHT OF THEE.

JESUS, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

No voice can sing, no heart can frame,
Nor can the memory find
A sweeter sound than Thy blest name,
O Saviour of mankind!

O hope of every contrite heart!
O joy of all the meek!
To those who fall how kind Thou art!
How good to those who seek!

But what to those who find? Ah! this
Nor tongue nor pen can show.
The love of Jesus, what it is
None but His loved ones know.

Jesu, our only joy be Thou,
As Thou our prize wilt be.
Jesu, be Thou our glory now
And through eternity.

11. HYMN.

JESUS, Saviour of my soul,
Let me to Thy refuge fly,
While the nearer waters roll,
While the tempest still is high.

CHO.

Hide me, O my Saviour, hide,
Till the storm of life is past,
Safe into Thy haven guide,
O receive my soul at last.

Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, ah! leave me not alone,
Still support and comfort me.
Hide me, etc.

All my trust on Thee is stay'd,
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing.
Hide me, etc.

12. JESUS, SWEET JESUS.

JESUS, sweet Jesus, my treasure divine,
Oh! with what rapture I call Thee all mine,
Brilliant, celestial, my glory, my sun,
Oh! that I loved Thee, Thou beautiful One.

Fountain of sweetness, abyss of delight,
Robed in Thy splendor, immortal and bright,
Thou God of my heart, oh! when shall I flee
Away from this prison to love only Thee?

Jesus, my Jesus, so priceless in worth,
Joy of the angels and hope of the earth;

Strong are the links and the bonds which confine,
My heart and my soul to Thee, Jesus all mine.
Fountain, etc.

13. TO-DAY.

LORD for to-morrow and its needs
I do not pray;
Keep me, my God, from stain of sin
Just for to-day.

Let me both diligently work
And duly pray;
Let me be kind in word and deed
Just for to-day.

Let me be slow to do my will,
Prompt to obey;
Help me to mortify my flesh
Just for to-day.

Let me no wrong or idle word,
Unthinking, say;
Set Thou a seal upon my lips
Just for to-day.

14. OMNIA PRO TE, COR JESU.

LIFE on earth is all a warfare—
Foes within and foes without.
Jesus! Jesus! "Lo, the tempter

Flees before that battle shout.
In the fierce, unceasing combats
Let our tranquil war-cry be:—
Omnia pro Te, Cor Jesu!—
"Heart of Jesus! all for Thee."

This shall nerve the arm that's weary,
This shall dry the tear that steals,
This shall soothe the wasting anguish
That the heart in secret feels.
Ever in my heart 'twill slumber,
Often to my lips 'twill start:
Omnia pro Te, Cor Jesu!—
"All for Thee! O Sacred Heart."

All things, all things—hard and easy,
High and low, and bright and dark,
Nought too poor for me to offer,
Nought too small for Thee to mark.
Health and sickness, rest and labor,
Joy's keen thrill and grief's keen smart:
Omnia pro Te, Cor Jesu!—
"All for Thee! O Sacred Heart."

All, yes! all, I would not pilfer
From my holocoust a part;
Every thought, word, deed, and feeling,
Every beating of my heart
Thine till death; and Thine forever.
My heart's cry in Heaven shall be:
Omnia pro Te, Cor Jesu!—
"Heart of Jesus! all for Thee."

15. LIKE A STRONG AND RAGING FIRE.

LIKE a strong and raging fire
  In a narrow furnace pent,
Glows the sacred Heart's desire
  In the Holy Sacrament.
Round that sacred furnace thronging,
  Shall these hearts refuse to burn?
Heart of love and tender longing,
  Shall we make Thee no return?

Chorus:
  Bending low in adoration,
    While our souls are borne above
  Hear our hymn of reparation—
    Heart of Jesus! be our love!

'Twas to cast abroad Love's fire
  That our God from Heaven came;
May those sparks our love inspire,
  May we burn with that blest flame!
All our sins, our slights, our coldness,
  All our insults we deplore,
Pardon, Lord, our daring boldness,
  We will never wound thee more!
—Cho.

Blessed Lord! Thy Heart is cloven
  With the Cross of bitter woe,
There are thorns around it woven,
  And the blood-drops from it flow;
Let us take Thy cross, and bear it,

Let Thy thorny crown be ours
'Twill be sweeter far to wear it
Than a crown of fairest flowers.
—Cho.

16. FORM YOUR RANKS, OH! ALL YE LEAGUERS.

FROM your ranks, Oh! all ye leaguers of the Heart divine,
Fight your battles with the mighty arms of prayer,
And your conq'ring hosts shall gather round the holy shrine,
Crowned as victors by the King whose love we share.

CHORUS.

Heart of Jesus, with love for us burning,
Make us love Thee more and more with every day. (*Repeat.*)

Christian men and Christian maidens and ye faithful all,
Come and worship the sweet Heart of Christ our King;
See how Jesus has repaired the guilt of Adam's fall,
And the glory of such love we'll grateful sing.
Chorus.

Lo! Thy Heart, O dear Redeemer, is a furnace fierce,
Ever burning with the fire of love divine!
Grant that ever through our hearts the heavenly fire may pierce,
And transform them into loving hearts like Thine.

Chorus.

How ungrateful we have been in all the years gone by
For Thy mercies and Thy graces freely given!
Heart of Jesus, which so often we have caused to sigh,
Add repentance as our final gage to Heaven.

Chorus.

17. APPEAL TO THE SACRED HEART.

HEART of Jesus, meek and lowly,
Beating in Thy mother's breast,
Teach me to be pure and holy,
That I may within Thee rest.

Heart of Jesus, ever pleading,
Through Thy childhood's silent years,
For my soul, sin-soiled and bleeding,
Now accept my contrite tears.

Heart of Jesus, faint and weary,
  In the desert for my sake,
When the way seems long and dreary,
  Pity on my weakness take.

Heart of Jesus, sunk in sorrow,
  I, too, caused Thy bitter pain
On the eve of that great morrow,
  When Thou wert for sinners slain.

Heart of Jesus, wounded, broken,
  All Thy blood for me was shed;
Art Thou not a deathless token,
  That Thy grace is round me spread?

Heart of Jesus, full of gladness
  In Thy glorious risen life,
Cheer me when o'erflowed with sadness,
  I grow weary of the strife.

Heart of Jesus, high in Heaven,
  Heart of Jesus, hid on earth;
O, may faith to me be given
  Here to taste and know Thy worth!

Heart of Jesus, still abiding
  Pilgrim, guest, and prisoner here,
In our very heart residing,
  Be to us each day more dear.

Heart of Jesus, haste the breaking
  Of all frail and earthly ties,
That my soul this world forsaking,
  Upward unto Thee, may rise.

18. O SACRED HEART THAT ON THE CROSS.

O SACRED HEART that on the Cross
  Gave up Thy latest breath for me;
This hour of song and sacrifice,
  With willing mind, I give to Thee.

CHORUS.

O Sacred Heart! sweet Sacred Heart,
  Shrine of our faith, temple of love,
O Sacred Heart! sweet Sacred Heart,
  Bring us to Thee, in heav'n above.

From Bethlehem to Calvary's hour,
  The beatings were for me alone;
Yet have I scorned its gentle power,
  For all Thy many favors shown.

Chorus.

With deep resolve I turn to Thee,
  And pardon ask for every sin;
My heart henceforth shall beat with Thine,
  Nor let the slightest evil in.

Chorus.

O give me grace to do Thy will,
  And keep my soul from every stain;
And when my last sad hour has come,
  I may not look to Thee in vain.

Chorus.

19. O SACRED HEART, OUR HOME.

O Sacred Heart,
Our home lies deep in Thee;
On earth Thou art an exile's rest,
In heaven the glory of the blest,
O Sacred Heart.

O Sacred Heart,
Thou fount of contrite tears,
Where'er those living waters flow,
New life to sinners they bestow,
O Sacred Heart.

O Sacred Heart,
Our trust is all in Thee,
For tho' the night be dark and drear,
Thou breathest rest when Thou art near,
O Sacred Heart.

O Sacred Heart,
When shades of death shall fall,
Receive us 'neath Thy gentle care,
And save us from the tempter's snare,
O Sacred Heart.

O Sacred Heart,
Lead exiled children home,
Where we may ever rest near Thee,
In peace and joy eternally,
O Sacred Heart.

20. SWEET HEART OF JESUS.

SWEET HEART OF JESUS! Source of love and mercy,
We beg of Thee, O Fount of living grace,
Oh, list to souls who humbly now implore Thee,
And make us Thine forever, evermore.

CHORUS.

Sweet Heart of Jesus! so humble and so mild,
Sweet Heart of Jesus! make our hearts all Thine.
Would that our hearts responding to Thy longing,
Were pure and simple, seeking none but Thee,
E'en self forgetting, patient, meek and humble,
And loving Thee with pure seraphic love.
Chorus.

Sweet Heart of Jesus! O, how much it grieves us,
To see Thy love so often unrepaid,

To hear Thee scorned, derided and rejected,
By those for whom Thy loving Heart e'er
burns.

Chorus, Etc.

21. O SACRED HEART! O LOVE DIVINE!

O SACRED HEART! O Love Divine!
Do keep us near to Thee;
And make our hearts so like to Thine,
That we may holy be.

CHORUS.

Heart of Jesus, hear!
O Heart of Love Divine!
Listen to our prayer,
Make us always Thine!

O Temple pure! O House of gold!
Our heaven here below,
What sweet delights, what wealth untold,
From Thee do ever flow.

O wounded Heart! O Font of tears!
O Throne of grief and pain!
Whereon for the eternal years,
Thy love for man doth reign.

Ungrateful hearts, forgetful hearts,
The hearts of men have been,
To wound Thy side with cruel darts
Which they have made by sin.

22. O! THE PRICELESS LOVE OF JESUS.

O! THE priceless love of Jesus,
  O! the strength of grace divine,
All His gifts are showered on me,
  All His blessings may be mine;
He is throned in heav'nly glory,
  Where no sin nor death can be;
Yet He loves me in this darkness,
  Yet He does not turn from me.

I am blind and poor and wretched,
  By temptation sorely tried;
Yet His watchful care abounding
  Keeps me ever at His side.
He is God and King eternal,
  Higher than all height can be:
Yet His heart is with me always,
  Yet He stoopeth down to me:

When the brooding darkness hides me,
  Bitter tears of pain I weep;
But, Thou loving One, Thou healest
  All my sorrow dark and deep.
Oh, Thy priceless love, my Jesus!
  Human love and love divine:
Thou art gentle, Thou art mighty,
  All Thy Sacred Heart is mine.

23. JESUS, MY LORD.

JESUS, my Lord, my God, my All,
How can I love Thee as I ought?
And how revere this wondrous gift,
So far surpassing hope or thought?

CHORUS.

Sweet Sacrament, we Thee adore;
|| Oh! make us love Thee more and more. ||

Had I but Mary's sinless heart
To love Thee with, my dearest King,
Oh! with what bursts of fervent praise
Thy goodness, Jesus, would I sing!
Chorus—Sweet Sacrament, etc.

Oh! see upon the altar placed
The Victim of divinest love.
Let all the earth below adore,
And join the choirs of heaven above.
Chorus—Sweet Sacrament, etc.

Jesus, dear Pastor of the flock,
We crowd in love about Thy feet.
Our voices yearn to praise Thee, Lord,
And joyfully Thy presence greet.
Chorus—Sweet Sacrament, etc.

Sound, sound His praises higher still,
And come, ye angels, to our aid.
'Tis God, 'tis God, the very God,
Whose power hath men and angels made.
Chorus—Sweet Sacrament, etc.

24. BEFORE COMMUNION.

My God! my life! my love!
To Thee, to Thee I call;
Oh! come to me from heaven above,
And be my God, my all.

My faith beholds Thee, Lord!
Concealed in human food.
My senses fail; but in Thy word
I trust and find my God.

Oh! when wilt Thou be mine,
Sweet Lover of my soul?
My Jesus dear! my King divine!
Come o'er my heart to rule.

Oh! come, and fix Thy throne
In the midst of my heart;
Oh! make it burn for Thee alone,
And from thence ne'er depart.

Begone ye from my mind,
Vain, childish, earthly toys;
In my Jesus alone I find
True pleasures, solid joys.

25. O LORD, I AM NOT WORTHY.

O LORD, I am not worthy
  That Thou shouldst come to me,
But speak the word of comfort,
  My spirit healed shall be.

And humbly I'll receive Thee,
  The Bridegroom of my soul
No more by sin to grieve Thee,
  Or fly Thy sweet control.

26. SAVING HOST, WE FALL BEFORE THEE.

SAVING HOST, we fall before Thee,
  Trusting in our Saviour's word,
Thee we own the Lord of glory,
  Thee we own our Sov'reign Lord;
While our evil foes, contending,
  Threaten our eternal loss,
Be with heavenly grace attending,
  And protect us with Thy Cross.

From Thy Father's throne descending
  Thou becom'st our daily bread;
'Midst celestial hosts attending
  With Thy Flesh our souls are fed.
Come, Thou source of every blessing,
  Warm our hearts with love divine,
Let Thy grace, our souls possessing,
  Make us be forever Thine.

27. WHAT LOVELY INFANT CAN THIS BE?

WHAT lovely Infant ean this be,
That in the little crib I see?
  So sweetly on the straw it lies,
It must have come from Paradise.

Who is that Lady kneeling by,
And gazing on so tenderly?
  Oh! that is Mary, ever blest,
How full of joy her holy breast.

What man is that who seems to smile,
And look so blissful all the while?
  'Tis holy Joseph good and true,
The Infant makes him happy too.

Who are those people kneeling down,
With crooked sticks and hands so brown?
  The shepherds who have come to see
The humble Lord of charity.

Hail! holy cave! tho' dark thou be,
The world is lighted up from thee;
  Hail, Holy Babe, Creation stands,
And moves upon Thy little hands.

28. O COME AND MOURN WITH ME AWHILE.

Oh, come and mourn with me awhile;
  See, Mary calls us to her side;
Oh, come and let us mourn with her;
  Jesus, our love, is crucified.

Have we no tears to shed for Him,
  While soldiers scoff and Jews deride?
Ah, look, how patiently He hangs:
  Jesus, our love, is crucified.

Come, take thy stand beneath the cross,
  And let the blood from out that side
Fall gently on thee, drop by drop;
  Jesus, our love, is crucified.

O love of God, O sin of man,
  In this dread act your strength is tried;
And victory remains with love—
  For He, our love, is crucified.

29. JESUS IS HERE.

In breathless silence, kneel!
With trembling rapture feel,
  The hour of grace is nigh.
Wait for the signal given,
As from a voice from Heaven—
  The Lord is standing by.

CHORUS.

Hush! hush! Break not the spell!
Jesus is here, our hearts know it well.
Kneel! kneel! in love and fear;
Jesus is God, and Jesus is here.
Hark to the sound of the sanctuary bell!
Telling of love, burning forever, forever,
forever.

Stir not the silent air,
Even by words of prayer;
Breathe not too loud a sigh.
In our heart's deep recess,
Your fears and hopes express,—
Send up a speechless cry.
Chorus.

Mute be the organ's strain,
Man's voice of praise is vain,
When God is all in all.
Speak not! let words alone!
Be still, His presence own,—
Before Him prostrate fall.
Chorus.

This is no common hour,
This is no human power,
God is among you now.
And each fond heart may share
In Peter's raptured prayer
On the lone mountain's brow.
Chorus.

30. LEAD, KINDLY LIGHT.

LEAD, kindly Light, and th' encircling gloom,
Lead Thou me on!
The night is dark, and I am far from home—
Lead Thou me on!
Keep Thou my feet; I do not ask to see
The distant scene; one step enough for me.

I was not ever thus, nor pray'd that Thou
Shouldst lead me on;
I loved to choose and see my path; but now
Lead Thou me on!
I loved the garish day; and spite of fears,
Pride ruled my will: remember not past years.

So long Thy power hath blest me, sure it still
Will lead me on,
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile,
Which I have loved long since and lost awhile.

31. COME, HOLY GHOST, CREATOR BLEST.

COME, Holy Ghost, Creator blest,
And in our hearts take up Thy rest;
Come with Thy grace and heavenly aid.
||:To fill the hearts which Thou hast made.:||

O Comforter, to Thee we cry;
Thou heavenly Gift of God Most High;
Thou Fount of life and Fire of love,
||:And sweet anointing from above.:||

O Holy Ghost, thro' Thee alone,
Know we the Father and the Son:
Be this our never-changing creed,
||:That Thou dost from them both proceed.:||

Praise we the Father and the Son,
And Holy Spirit with them One;
And may the Son on us bestow
||:The gifts that from the Spirit flow.:||

32. COME, HOLY GHOST.

COME, Holy Ghost, send down those beams,
Come, Holy Ghost, send down those beams,
Which sweetly flow in silent streams,
From Thy bright throne above.

O come, Thou Father of the poor,
Thou bounteous source of all our store,
Come warm our hearts with love divine.
Come warm our hearts with love, with love divine,
Thou bounteous source of all our store,
Come, warm our hearts with love.
Come, Holy Ghost, etc.

Come, Thou of Comforters the best;
Come, Thou the soul's delightful guest;
Come, Thou the soul's delightful guest.
The pilgrim's sweet relief.
Come, Holy Ghost, etc.

Thou art our rest in toil and sweat,
Refreshment in excessive heat;
Refreshment in excessive heat,
And solace in our grief.
Come, Holy Ghost, etc.

O Sacred Light! shoot forth Thy darts;
O! pierce the centre of these hearts;
O! pierce the centre of these hearts,
Whose faith aspires to Thee.
Come, Holy Ghost, etc.

33. HAIL, HEAVENLY QUEEN.

HAIL, heavenly Queen! Hail, foamy ocean star!
O be our guide, diffuse thy beams afar;
Hail, Mother of God! above all virgins blest,
Hail, happy gate of heaven's eternal rest.

CHORUS.

Hail, foamy ocean star! Hail, heav'nly Queen!
||:O be our guide to endless joys unseen.:||

"Hail, full of grace," with Gabriel we repeat;
Thee, Queen of Heav'n, from him we learn to greet;
Then give us peace which heaven alone can give.
And dead thro' Eve, thro' Mary let us live.
Chorus.

O break our chains, our captive souls release,
O give us light, and let our darkness cease;
Let every ill that preys upon our hearts
Fly at Thy voice, which every good imparts.
Chorus.

Our lives unstained, in purity preserve;
Nor e'er permit our ways from truth to swerve,
That when our time has rolled its rapid round,
We may, with Christ, in heavenly bliss be crowned.
Chorus.

34. HOLY MARY, MOTHER MILD.

HOLY MARY, Mother mild,
O, sweet, sweet Mother!
Hear, O hear thy feeble child,
O, sweet, sweet Mother!

CHORUS.

O, exult, ye Cherubim!
And rejoice, ye Seraphim!
Praise her! praise her!
O, praise our spotless Mother!

Toss'd on life's tempestuous sea,
O, sweet, sweet Mother!
Cast thy tender eyes on me,
O, sweet, sweet Mother! Chorus.

Brightest in the courts above,
O, sweet, sweet Mother!
Joy of angels, Queen of love,
O, sweet, sweet Mother! Chorus

Maiden Mother! hear my prayer,
O, sweet, sweet Mother!
Prove to us thy loving care,
O, sweet, sweet Mother! Chorus.

35. MOTHER DEAR, O! PRAY FOR ME.

MOTHER dear, O! pray for me!
Whilst far from Heav'n and Thee
I wander in a fragile bark,
O'er life's tempestuous sea;
O Virgin Mother, from thy throne,
So bright in bliss above,
Protect thy child and cheer my path
With thy sweet smile of love.

Cho.—Mother dear, remember me,
And never cease thy care,
Till in heaven eternally,
Thy love and bliss I share.

Mother dear, O! pray for me!
Should pleasure's siren lay,
E'er tempt thy child to wander far
From virtue's path away.
When thorns beset life's devious way,
And darkling waters flow,
Then, Mary, aid thy weeping child;
Thyself a mother show.
Mother dear, etc.

Mother dear, O! pray for me!
When all looks bright and fair,
That I may all my danger see,
For surely then 'tis near;
A Mother's pray'r how much we need
If prosp'rous be the ray
That paints with gold the flow'ry mead
Which blossoms in our way.
Mother dear, etc.

36. ON THIS DAY, O BEAUTIFUL MOTHER.

(Cho.—On this day, O beautiful Mother,
On this day we give thee our love.
Near thee, Madonna, foundly we hover,
Trusting thy gentle care to prove

On this day we ask to share,
Dearest Mother, thy sweet care;
Aid us ere our feet astray,
Wander from thy guiding way.
Cho.—On this day, etc.

Queen of angels, deign to hear,
Lisping children's humble pray'r,
Young hearts gain, O Virgin pure,
Sweetly to thyself allure.
Cho.—On this day, etc.

Rose of Sharon, lovely flow'r;
Beauteous bud of Eden's bow'r;
Cherished lily of the vale,
Virgin Mother, Queen we hail.
Cho.—On this day, etc.

In vain the flow'r of love we bring,
In vain sweet music's notes we sing,
If contrite heart and lowly prayer
Guide not our gifts to thy bright sphere.
Cho.—On this day, etc.

Fast our days of life we run,
Soon the night of death will come:
Tower of strength in that dread hour,
Come with all thy gentle power.
Cho.—On this day, etc.

37. HAIL, VIRGIN, DEAREST MARY.

HAIL, Virgin, dearest Mary!
  Our lovely Queen of May,
O spotless blessed Lady,
  Our lovely Queen of May.

Thy children humbly bending,
  Around Thy shrine so dear;
With heart and voice ascending,
  Sweet Mary, hear our prayer.
    Hail, Virgin, etc.

Behold earth's blossoms springing,
  In bounteous form and hue;
All nature gladly bringing
  Her sweetest charms to you.
    Hail, Virgin, etc.

We'll gather fresh, bright flowers,
  To bind our fair queen's brow;
From gay and verdant bowers,
  We haste to crown thee now.
    Hail, Virgin, etc.

And now, our blessed Mother,
  Smile on our festal day;
Accept our wreath of flowers,
  And be our Queen of May.
    Hail, Virgin, etc.

38. AS THE DEWY SHADES OF EVEN.

As the dewy shades of even
  Gather o'er the balmy air,
Listen, gentle Queen of Heaven,
  Listen to my vesper prayer.

Cho.—Holy Mother, near me hover,
    Free my thoughts from aught defiled;
  With thy wings of mercy cover
    Safe from harm thy helpless child.

Thine own sinless heart was broken,
  Sorrow's sword had pierced its core;
Holy Mother, by that token,
  Now thy pity I implore.
Chorus.

Mother of my Infant Saviour,
  Spouse of God, my plaint, O hear;
Purest Virgin, Gracious Matron,
  O relieve me by thy prayer.
Chorus.

From thy happy seat in Zion,
  Light me through this dark abode,
Smile, oh! gently smile upon me,
  Tell my sorrows to my God.
Chorus.

Queen of Heaven, guard and guide me,
  Save my soul from dark despair,
In thy tender bosom hide me,
  Take me, Mother, to thy care.
Chorus.

39. AVE SANCTISSIMA.

AVE SANCTISSIMA,
We lift our souls to thee,
Ora pro nobis!
'Tis nightfall on the sea,
Watch us while shadows lie,
Far o'er the water spread,
Hear the heart's lonely sigh,
Thine too hath bled.
Thou that hast looked on death,
Aid us when death is near:
Whisper of heav'n to faith,
Sweet mother, sweet mother, hear.

Cho.—Ora pro nobis,
The wave must rock our sleep,
Ora mater, Ora, star of the deep.

Ave Sanctissima,
List to thy children's pray'r,
Audi Maria!
And take us to thy care.
O thou whose virtue shine
With brightest purity,
Come and each thought refine,
Till pure like thine.
O save our souls from ill;
Guard thou our lives from fear;
Our hearts with pleasure fill,
Sweet mother, sweet mother, hear.

Chorus.

40. THE STAR OF THE OCEAN IS RISEN.

THE Star of the ocean is risen,
  And sweetly reflects on the tide;
Yon bark with a swift gale is driven,
  And soon it shall reach the green side,
To which the bright star seems to guide it,
  As into a haven of rest,
Where the wind and the tempest that tried it
  In the bright glow of sunshine will cease.

Cho.—The Star of the ocean is risen,
    And sweetly reflects on the tide;
  Yon bark with a swift gale is driven,
    And soon it shall reach the green side.

Ah! what is this planet so beaming,
  That near it the rest die away;
With heavenly lustre is streaming,
  And changes our night into day.
This beautiful Planet is Mary,
  Who shines o'er her mariners here;
Her light is their sure guide to glory,
  Dispelling the dark clouds of fear.
    The Star, etc.

Oh! Star of the sea, do illumine
  My course with this brilliant ray;
In thy flame past errors consuming,
  Ah, teach me from thee ne'er to stray.
Thus, thus shall I reach to the haven,

Where thy bark just lowered her sail;
There enter the portals of heaven,
Where the Star of the ocean I'll hail.
The Star, etc.

41. HAIL MARY.

How pure, how frail, and white,
The snow-drops shine;
Gather a garland bright
For Mary's shrine.

CHORUS.

Hail Mary, Hail Mary,
Queen of Heaven, let us repeat,
And place our snow-drop wreath
Here at her feet.

For on this blessed day
She knelt at prayer,
When lo! before her shone
An angel fair. Chorus.

Hail Mary! infant lips
Lisp it to-day;
Hail Mary! with faint smile
The dying say. Chorus.

Hail Mary! many a heart
Broken with grief,
In that angelic prayer
Has found relief. Chorus.

42. AT THE CROSS HER STATION KEEPING.

At the cross her station keeping,
Stood the mournful Mother weeping,
Close to Jesus to the last:

Through her heart, His sorrow sharing,
All His bitter anguish bearing,
Now at length the sword has passed.

Oh, how sad and sore distressed
Was that Mother highly blessed
Of the sole begotten One!

Christ above in torment hangs;
She beneath beholds the pangs
Of her dying glorious Son.

Is there one who would not weep,
Whelmed in miseries so deep
Christ's dear Mother to behold?

Can the human heart refrain
From partaking in her pain,
In that Mother's pain untold?

Bruised, derided, cursed, defiled,
She beheld her tender Child
All with bloody scourges rent,

For the sin of His own nation
Saw Him hang in desolation,
Till His spirit forth He sent.

Let me mingle tears with thee,
Mourning Him who mourned for me,
All the days that I may live:

By the Cross with thee to stay;
There with thee to weep and pray,
Is all I ask of thee to give.

O thou Mother! font of love!
Teach my spirit from above,
Make my heart with thine accord.

Make me feel as thou hast felt;
Make my soul to glow and melt
With the love of Christ my Lord.

Virgin of all virgins blest!
Listen to my fond request;
Let me share thy grief divine.

Let me to my latest breath,
In my body bear the death
Of that dying Son of thine.

Holy Mother! pierce me through;
In my heart each wound renew,
Of my Saviour crucified:

Let me share with thee His pain,
Who for all my sins was slain,
Who for me in torments died.

Wounded with His every wound,
Steep my soul till it has swooned
In His very blood away.

While my body here decays,
May my soul Thy goodness praise,
Safe in Paradise with Thee.

43. THE CHRISTIAN'S SONG.

BLEST is the Faith, divine and strong,
  Of thanks and praise an endless fountain,
Whose life is one perpetual song
  High up the Saviour's holy mountain.

CHORUS.

Oh, Zion's songs are sweet to sing,
  With melodies of gladness laden;
Hark! how the harps of angels ring,
|| : Hail, Son of Man! Hail, Mother
    Maiden! : ||

Blest is the hope that holds to God,
  In doubt and darkness still unshaken;
And sings along the heav'nly road
  Sweetest when most it seems forsaken.
    Oh, Zion's songs, etc.

Blest is the love that cannot love
  Aught that earth gives of best and brightest;
Whose raptures thrill like saints above
  Most when its earthly gifts are lightest.
    Oh, Zion's songs, etc.

44. ST. PATRICK.

ALL praise to St. Patrick, who brought to our mountains
  The gift of God's faith, the sweet light of His love!
All praise to the Shepherd who showed us the fountains
  That rise in the Heart of the Saviour above!
      For hundreds of years,
      In smiles and in tears,
Our Saint has been with us our shield and our stay;
      All else may have gone,
      St. Patrick, alone—
He hath been to us light, when earth's lights were all set,
  For the glories of faith they can never decay,
And the best of our glories is bright with us yet,
  In the faith and the feast of St. Patrick's day.

There is not a Saint in the bright courts of Heaven,
More faithful than he to the land of his choice,
Oh, well may the nation to whom he was given,
In the feast of their sire and apostle rejoice.
In glory above,
True to his love,
He keeps the false faith from his children away—
The dark false faith,
Far worse than death.
Oh, he drives it far off from the green, sunny shore,
Like the reptiles which fled from his curse in dismay;
And Erin, when error's proud triumph is o'er,
Will still be found keeping St. Patrick's day.

Then what shall we do for the heaven-sent father?
What shall the proof of our loyalty be?
By all that is dear to our hearts, we would rather
Be martyred, sweet Saint, than bring shame upon thee.
But oh, he will take,
The promise we make,

So to live that our lives, by God's help, may display
The light that he bore
To Erin's shore.
Yes! Father of Ireland! no child wilt thou own
Whose life is not lighted by grace on its way;
For they are true Irish, ah, yes, they alone,
Whose hearts are all true on St. Patrick's day.

45. HOLY JOSEPH, DEAREST FATHER

Holy Joseph, dearest Father,
To thy children's prayer incline,
Whilst we sing thy joys and sorrows,
And the glories which are thine.

How to praise thee, how to thank thee,
Blessed Saint, we cannot tell,
Favors countless hast thou given,
Can we choose but love thee well?

Chorus.

Near to Jesus, near to Mary,
And, kind Father, near to thee,
Keep us while on earth we wander,
And in death our helper be.

Chorus.

We have prayed and thou hast answered,
  We have asked and thou hast given,
Need we marvel? Jesus tells us,
  Joseph has the stores of heaven.

Chorus.

One more favor we will ask thee,
  Thou, of all, canst grant it best,
When we die be thou still near us,
  Bring us safe to endless rest.

Chorus.

46. DIES IRAE.

DAY OF WRATH, O day of mourning,
Lo, the world in ashes burning—
Seer and Sibyl gave the warning.

O what fear man's bosom rendeth,
When from heaven the Judge descendeth,
On whose sentence all dependeth!

Wondrous sound the trumpet flingeth,
Through earth's sepulchres it ringeth,
All before the Throne it bringeth.

Death is struck, and Nature quaking,
All creation is awaking—
To its Judge an answer making.

Lo, the Book, exactly worded,
Wherein all hath been recorded—
Thence shall judgment be awarded.

When the Judge His seat attaineth,
And each hidden deed arraigneth,
Nothing unavenged remaineth.

What shall I, frail man, be pleading?
Who for me be interceding
When the just are mercy needing?

King, of majesty tremendous,
Who dost free salvation send us,
Fount of pity, then befriend us.

Think, kind Jesu, my salvation
Caused Thy wondrous incarnation—
Leave me not to reprobation.

Faint and weary Thou has sought me,
On the Cross of suffering bought me;
Shall such grace be vainly brought me?

Righteous Judge of Retribution,
Grant Thy gift of absolution
Ere that Reck'ning Day's conclusion.

Guilty, now I pour my moaning,
All my shame with anguish owning;
Spare, O God, Thy suppliant groaning.

Thou the sinful Mary savest,
Thou the dying thief forgavest,
And to me a hope vouchsafest.

Worthless are my prayers and sighing,
Yet, good Lord, in grace complying,
Rescue me from fires undying.

With Thy favored sheep O place me;
Nor among the goats abase me,
But to Thy Right Hand upraise me.

While the wicked are confounded,
Doomed to flames of woe unbounded,
Call me, with Thy saints surrounded.

Low I kneel, with heart-submission;
See, like ashes, my contrition—
Help me in my last condition.

Ah, that day of tears and mourning,
From the dust of earth returning,
Man for Judgment must prepare him.

Spare, O God, in mercy spare him,
Lord, who didst our souls redeem,
Grant a blessed Requiem. Amen.

47. PRAY FOR THE DEAD.

PRAY for the dead! at noon and eve,
  Lift up to God thy fond request,
Implore His goodness to relieve
  The suff'ring souls and grant them rest.

Pray for the dead! though faithful they,
  Yet while the penalties remain,
Must suffering purge the debt away,
  And penance cleanse the sinful stain.
    Pray for the dead! etc.

Pray for the dead! thy pray'rs, tho' weak
  May yet be heard and bring them ease,
For God will hear thy sighs, if meek—
  Thy tears, if offered up for Peace.
    Pray for the dead! etc.

Pray for the dead! in holy fear,
  Pray that their stains may be forgiven,
That thou thyself may leave the bier,
  To enter pure at once in heav'n.
    Pray for the dead! etc.

48. ANGELS EVER BRIGHT AND FAIR.

ANGELS ever bright and fair,
Angels ever bright and fair.
Take, O take me, take,
O take me to your care,
Take me, take, O take me,
Angels ever bright and fair.
Take, O take me to your care, take,
O take me to your care.

Speed to your own courts my flight,
Clad in robes of virgin white,
Clad in robes of virgin white.
Me *may be changed to* him *or* her, *as required.*

49. HARK! AN AWFUL VOICE IS SOUNDING.

Hark! an awful voice is sounding;
"Christ is nigh!" it seems to say.
"Cast away the dreams of darkness,
O ye children of the day!"
Startled at the solemn warning,
Let the earth-bound soul arise;
Christ, her Sun, all sloth expelling,
Shines upon the morning skies.

Lo! the Lamb so long expected,
Comes with pardon down from heav'n;
Let us haste with tears of sorrow,
One and all to be forgiv'n.
So when next He comes in glory,
Wrapping all the earth in fear,
May He then, as our defender,
On the clouds of heaven appear.

50. SOLDIERS OF CHRIST, ARISE.

Soldiers of Christ, arise!
And put your armor on,
Strong in the strength that God supplies
Through His eternal Son.
Strong in the Lord of hosts,
And in His mighty power,
Who in the strength of Jesus trusts,
Is more than conqueror.

Soldiers of Christ, arise!
  The God of armies calls,
Unto His mansions in the skies,
  His everlasting halls!
Behold the angel host appears
  To welcome you to bliss;
Oh, what is earth, its sighs and tears,
  Its joys, compared to this?

Crushed is the haughty foes,
  His might, his glory gone,
But ye with victory crowned shall go
  To Christ's eternal throne.
There shall be conqueror rest,
  And in that blest abode
Forever reign amid the blest,
  Triumphant with his God.

51. THE HOLY ROMAN CHURCH.

I'LL never forsake thee, I never will be,
Oh, Church of the Saints, an apostate from thee:
Though friends may entice me, and fortune may frown,
My faith and my Church until death I will own.

They may boast of their wealth, they may talk of their gold,
I'll be true to the faith like the martyrs of old,

"A Catholic live, and a Catholic die,"
Be this my life's watchword, at death my last cry.

I may lose some advantage and forfeit some gain,
I may meet with unkindness and suffer some pain;
But Jesus and Mary will surely bestow
Richer gifts than from sin and apostasy flow.

Then we'll cling to the Priest, and we'll cling to the Pope,
We'll cling to Christ's Vicar, for Christ is our hope;
We'll fight a good battle, and Mary, the while,
From her throne in the skies on her children will smile.

52. O PARADISE!

O PARADISE! O Paradise!
Who doth not crave for rest?
Who would not seek the happy land
Where they that loved are blest?

O Paradise! O Paradise!
The world is growing old:
Who would not be at rest and free
Where love is never cold?

O Paradise! O Paradise!
  Wherefore doth death delay—
Bright death, that is the welcome dawn
  Of our eternal day?

O Paradise! O Paradise!
  'Tis weary waiting here:
I long to be where Jesus is,
  To feel, to see Him near.

O Paradise! O Paradise!
  I want to sin no more!
I want to be as pure on earth
  As on thy spotless shore.

SOCIETY DEVOTIONS.

CONVENIENT ORDER OF PUBLIC EXERCISES FOR SACRED HEART DEVOTIONS.

1. Hymn, as Priest enters.
2. Opening Prayers, p. 91, Litany, p. 87.
3. Reading of "Treasury" and Intentions, Instruction.
4. Prayers for Intentions and Associates, p. 93.
5. Hymn.
6. Prayer for those in their agony, De Profundis, Act of Consecration, pp. 94-95.
7. Benediction of Blessed Sacrament, or Blessing.

FOR ROSARY SOCIETY, OR SODALITY OF THE BLESSED VIRGIN.

1. Salve Regina and Act of Consecration, p. 100.
2. Hymn.
3. Beads, or Little Office of the Blessed Virgin.
4. Litany, p. 101.
5. Instruction, Reports, Distribution of Mysteries.
6. Hymn.
7. Mary, Help, Memorare, pp. 104-105.
8. Benediction of Blessed Sacrament, or *Benedictio Dei Omnipotentis,* etc.

GENERAL INDEX.

P

Angelus, The .....
Baptism, Lay .....
Benediction of the Most Blessed Sacrament .....
Blessed Virgin, Devotions to the.....
  Litany of the.....
Children's Mass .....
Communion, Preparation for.....
  Prayer after .....
Confession, Going to.....
Dead, Prayers for the.....
Dying .....
  Prayer for a Happy Death.....
Grace before and after Meals.....
Hymns .....
Lay Baptism .....
Litany of the Blessed Virgin.....
  of the Most Holy Name of Jesus...
  of the Sacred Heart of Jesus.....
  of the Saints.....
Mass, At Holy.....
  Children's .....
  Manner of Serving a Priest at.....
Miserere .....
Morning Prayers .....
Night Prayers .....
Novena to the Sacred Heart.....
  to the Souls in Purgatory.....

PAGE

O! Salutaris 166
Penances, List of..... 69
Prayer for Church and State..... 111
Pray On 114
  Needs of the Hour..... 115
  Prayers for Purity..... 115
  Ejaculations in Temptation..... 117
  Prayer against Drunkenness..... 118
  Miserere 118
  A Universal Prayer..... 121
Priest, The 177
Rosary, The 106
Sacred Heart of Jesus, Devotions to the 85
  Novena to the Sacred Heart..... 87
  Litany of the Sacred Heart..... 87
First Friday Devotions..... 91
Scapular, The Brown, or Confraternity of Our Blessed Lady of Mount Carmel 108
Special Prayers 133
Stations of the Cross..... 145
Suffering 124
Thanksgiving 109
Universal Prayer, A..... 121
Vesper Service 161
Visits to the Blessed Sacrament..... 46
Voice from the Tabernacle, The..... 48

INDEX OF HYMNS.

PAGE

Angels, Ever Bright and Fair..... 241
Angels We Have Heard..... 195
Appeal to the Sacred Heart..... 207
As the Dewy Shades of Even..... 228
At the Cross Her Station Keeping.... 232
Ave Sanctissima 229
Before Communion 215
Come, Holy Ghost, Creator Blest..... 220
Come, Holy Ghost..... 221
Dies Iræ 238
Form Your Ranks, Oh! All Ye Leaguers 206
Hail, Heavenly Queen 222
Hail Mary 231
Hail, Virgin, Dearest Mary..... 227
Hark! An Awful Voice is Sounding... 242
Holy Joseph, Dearest Father..... 237
Holy Mary, Mother Mild..... 223
Hymn of Thanksgiving..... 192
Hymn to the Holy Child Jesus..... 198
Jesus is Here..... 218
Jesus, My Lord, My God..... 214
Jesus, Saviour of My Soul..... 201
Jesus, Sweet Jesus..... 202
Jesus, the Very Thought of Thee..... 201
Lead, Kindly Light..... 220
Like a Strong and Raging Fire..... 205

PAGE
Mother Dear, O Pray for Me..... 224
Nearer, My God, to Thee..... 194
O Come and Mourn with Me Awhile.. 218
O Lord, I am not Worthy..... 216
O Paradise 244
O Sacred Heart, O Love Divine..... 212
O Sacred Heart, Our Home..... 210
O Sacred Heart, that on the Cross.... 209
O Sons and Daughters, Let Us Sing... 200
Oh, the Priceless Love of Jesus..... 213
Omnia Pro Te, Cor Jesu..... 203
On this Day, O Beautiful Mother..... 225
Palm Sunday 199
Praise Ye the Father..... 193
Pray for the Dead..... 240
Saving Host, We Fall Before Thee.... 216
Soldiers of Christ, Arise..... 242
St. Patrick 235
Sweet Heart of Jesus..... 211
The Christian's Song..... 234
The Holy Roman Church..... 243
The Snow Lay on the Ground..... 196
The Star of the Ocean is Risen..... 230
To-day 203
What Lovely Infant Can This Be?.... 217
With Hearts Truly Grateful..... 197

THE MUSIC FOR HYMNS.

In the following references, the numbers represent the hymns, the letters refer to other hymnals, in which the tune is given.

A. Catholic Youth's Hymn-Book.
B. St. Basil's Hymnal.
C. Laudis Corona.
D. Young's Catholic Hymns.
E. Rohr's Melodies.
F. May Blossoms.

No. 1. A. B. C.
2. Gounod's Marche Romaine.
3. A. B. C. D.
4. A. B.
5. C.
6. A. B.
8. English Hymnal.
9. C.
10. A. B. C.
11. A. B. C.
12. B. C.
15. B.
16. Sacred Heart Messenger.
18. B.
19. Sacred Heart Messenger.
21. B.
22. C.
23. A. B. C. F.

24. A. B.
25. B.
26. B. C.
27. A.
28. B. D.
29. The Holy Family Hymns, London.
30. B.
31. A. B. C.
32. A. B.
33. A. B. C. F.
34. B. C. E.
35. A. B. C.
36. A. B. C. E.
37. A. B. C.
38. A. B.
39. A. B. C.
40. A. B.
41. C. F.
42. A. B. C.
43. B. C.
44. B. F.
45. St. Peter's Hymnal.
46. Chant Liturgique.
47. A.
48. Handel's Feodora.
49. A. B. D.
50. E.
52. Hymns with Tunes, Hunter.

MADE IN BELGIUM.

THE

EPISTLES AND GOSPELS

I.

FOR THE SUNDAYS.

II.

FOR THE HOLYDAYS OF OBLIGATION.

III.

FOR SOME FEASTS, NOT HOLYDAYS OF OBLIGATION.

I.

Epistles and Gospels for the Sundays.

FIRST SUNDAY OF ADVENT.

EPIST. Rom. xiii. 11–14. — *Brethren:* Knowing the season, that it is now the hour for us to rise from sleep: for now our salvation is nearer than when we believed. The night is passed, and the day is at hand; let us therefore cast off the works of darkness, and put on the armor of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and impurities, not in contention and envy; but put ye on the Lord Jesus Christ.

GOSP. St. Luke xxi. 25–33. — *At that time Jesus said to His disciples:* There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves: men withering away for fear and expectation of what shall come upon the whole world. For the powers of heaven shall be moved; and then they shall see the Son

of man coming in a cloud with great power and majesty. But when these things begin to come to pass, look up, and lift up your heads; because your redemption is at hand. And he spoke to them a similitude: See the fig-tree, and all the trees, when they now shoot forth their fruit, you know that summer is nigh; so you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amen, I say to you, this generation shall not pass away till all things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

SECOND SUNDAY OF ADVENT.

EPIST. Rom. xv. 4–13. — *Brethren:* For what things soever were written, were written for our learning, that, through patience and the comfort of the Scriptures, we might have hope. Now the God of patience and of comfort grant you be of one mind, one towards another, according to Jesus Christ; that with one mind and with one mouth you may glorify God, and the Father of our Lord Jesus Christ; wherefore receive one another, as Christ also hath received you to the honor of God. For I say that Jesus Christ was minister of the

circumcision for the truth of God, to confirm the promises made unto the fathers. But that the Gentiles are to glorify God for his mercy, as it is written : Therefore will I confess to thee, O Lord, among the Gentiles and will sing to thy name. And again he saith : Rejoice, ye Gentiles, with his people. And again : Praise the Lord, all ye Gentiles, and magnify him, all ye people. And again Isaias : There shall be a root of Jesse ; and he that shall rise up to rule the Gentiles, in him the Gentiles shall hope. Now the God of hope fill you with all joy and peace in believing, that you may abound in hope and in the power of the Holy Ghost.

GOSP. St. Matt. xi. 2-10. — *At that time*, when John had heard in prison the works of Christ, sending two of his disciples, he said to him : Art thou he that art to come, or look we for another ? And Jesus, making answer, said to them : Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them; and blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to the multitudes

concerning John. What went you out into the desert to see ? a reed shaken with the wind ? But what went you out to see ? a man clothed in soft garments ? Behold, they that are clothed in soft garments are in the houses of kings. But what went you out to see ? a prophet ? yea I tell you, and more than a prophet. For this is he of whom it is written : Behold, I send my angel before thy face, who shall prepare thy way before thee.

THIRD SUNDAY OF ADVENT.

EPIST. Philip. iv. 4-7. — Rejoice in the Lord always : again I say, rejoice. Let your modesty be known to all men ; the Lord is nigh. Be nothing solicitous ; but in everything, by prayer and supplication with thanksgiving, let your petitions be made known to God. And the peace of God, which surpasseth all understanding, keep your hearts and minds in Jesus Christ.

GOSP. St. John i. 19-28. — *At that time* the Jews sent from Jerusalem priests and Levites to him, to ask him : Who art thou? And he confessed, and did not deny ; and he confessed : I am not the Christ. And they asked him : What then ? Art thou Elias ? And he said : I am not. Art thou

the prophet? And he answered: No. They said, therefore, unto him: Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said: I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Isaias. And they that were sent were of the Pharisees. And they asked him and said to him: Why then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet? John answered them, saying: I baptize with water, but there hath stood one in the midst of you, whom you know not. The same is he that shall come after me, who is preferred before me, the latchet of whose shoe I am not worthy to loose. These things were done in Bethania beyond the Jordan, where John was baptizing.

FOURTH SUNDAY OF ADVENT.

EPIST. 1 Cor. iv. 1-5.—*Brethren*: Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God. Here now it is required among the dispensers that a man be found faithful. But to me it is a very small thing to be judged by you, or by man's day; but neither do I judge my own self. For I am

not conscious to myself of anything, yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge not before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise from God.

GOSP. St. Luke iii. 1-6.—Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother being tetrarch of Iturea and the country of Trachonitis, and Lysanian tetrarch of Abilina, under the high-priests Annas and Caiphas; the word of the Lord was made unto John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it is written in the book of the sayings of Isaias the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways plain. And all flesh shall see the salvation of God.

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS.

EPIST. Gal. i. 4-7.—*Brethren :* As long as the heir is a child, he differeth nothing from a servant, though he be lord of all ; but is under tutors and governors until the time appointed by the father : so we, also, when we were children, were in bondage under the elements of the world. But when the fulness of the time was come, God sent His Son, made of a woman, made under the law, that he might redeem them who were under the law ; that we might receive the adoption of sons. And because you are sons, God hath sent the Spirit of His Son into your hearts, crying : Abba, Father. Therefore, now he is not a servant, but a son. And if a son, an heir also through God.

GOSP. Luke ii. 33-40.—*At that time Joseph, and Mary, the mother of Jesus*, were wondering at those things, which were spoken concerning him. And Simeon blessed them, and said to Mary his mother: Behold this child is set for the fall, and for the resurrection of many in Israel, and for a sign which shall be contradicted. And thy own soul a sword shall pierce, that out

of many hearts thoughts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple; by fastings and prayers serving night and day. Now she at the same hour coming in, confessed to the Lord; and spoke of him to all that looked for the redemption of Israel. And after they had performed all things according to the law of the Lord, they returned into Galilee, into their city, Nazareth. And the child grew and waxed strong, full of wisdom; and the grace of God was in him.

FIRST SUNDAY AFTER EPIPHANY.

EPIST. Rom. xii. 1-5.—*Brethren:* I beseech you, therefore, by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing to God, your reasonable service. And be not conformed to this world; but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, through

the grace that is given me, to all that are among you, not to be more wise than it behoveth to be wise ; but to be wise unto sobriety, and according as God hath divided to each one the measure of faith. For as in one body we have many members, but all the members have not the same office, so we, being many, are one body in Christ, and every one members one of another.

GOSP. St. Luke ii. 42-52.—And when Jesus was twelve years old, they went up to Jerusalem, according to the custom of the feast. And having fulfilled the days, when they returned, the child Jesus remained in Jerusalem, and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance; and not finding him, they returned into Jerusalem seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, hearing them and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing *him* they wondered. And his mother said to him: Son, why hast thou done so to us ? Behold, thy father

and I have sought thee sorrowing. And he said to them : How is it that you sought me ? Did you not know that I must be about my Father's business ? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth, and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom, and age and grace with God and men.

SECOND SUNDAY AFTER EPIPHANY.

EPIST. Rom. xii. 6-16.—And having different gifts according to the grace that is given us, either prophecy, *to be used* according to the rule of faith ; or ministry, in ministering, or he that teacheth, in doctrine ; he that exhorteth in exhorting ; he that giveth with simplicity ; he that ruleth with carefulness ; he that showeth mercy with cheerfulness. Let love be without dissimulation ; hating that which is evil, cleaving to that which is good ; loving one another with the charity of brotherhood ; with honor preventing one another, in carefulness not slothful ; in spirit fervent ; serving the Lord ; rejoicing in hope ; pa-

tient in tribulation; instant in prayer; communicating to the necessities of the saints; pursuing hospitality. Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep; being of one mind one towards another; not minding high things, but consenting to the humble.

GOSP. St. John ii. 1-11.—*At that time* there was a marriage in Cana of Galilee; and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him: They have no wine. And Jesus saith to her: Woman, what is *that* to me and to thee? My hour is not yet come. His mother saith to the waiters: Whatsoever he shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim. And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was,

but the waiters knew who had drawn the water, the chief steward called the bridegroom, and saith to him: Every man at first setteth forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee: and he manifested his glory; and his disciples believed in him.

THIRD SUNDAY AFTER EPIPHANY.

EPIST. Rom. xii. 16-21.—*Brethren:* Being of one mind one to another; not minding high things, but consenting to the humble. Be not wise in your own conceits; to no man rendering evil for evil; providing good things, not only in the sight of God, but also in the sight of all men. If it be possible, as much as is in you, having peace with all men. Not revenging yourselves, my dearly beloved, but giving place unto wrath; for it is written: Revenge to me, I will repay, saith the Lord. But if thy enemy be hungry, give him to eat; if he thirst, give him drink; for doing this, thou shalt heap coals of fire on his head. Be not overcome by evil, but overcome evil by good.

GOSP. St. Matt. viii. 1-13.—*At that time,*

when Jesus was come down from the mountain, great multitudes followed him. And behold, a leper came and adored him, saying: Lord, if thou wilt, thou canst make me clean. And Jesus, stretching forth his hand, touched him, saying: I will. Be thou made clean. And immediately his leprosy was clean. And Jesus saith to him: See thou tell no man; but go, show thyself to the priest, and offer the gift which Moses commanded for a testimony unto them. And when he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying: Lord, my servant lieth at home sick of the palsey, and is grievously tormented. And Jesus saith to him: I will come and heal him. And the centurion, making answer, said: Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this man, Go and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doth it. And Jesus, hearing this, marvelled, and said to them that followed him: Amen I say to you, I have not found so great faith in Israel. And I say unto

you that many shall come from the East and the West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast out into the exterior darkness; there shall be weeping and gnashing of teeth. And Jesus said to the centurion: Go and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

FOURTH SUNDAY AFTER EPIPHANY.

EPIST. Rom. xiii. 8-10.—*Brethren:* Owe no man anything, but to love one another; for he that loveth his neighbor hath fulfilled the law. For: thou shalt not commit adultery; Thou shalt not kill; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet; and if there be any other commandment, it is comprised in this word: Thou shall love thy neighbor as thyself. The love of the neighbor worketh no evil; love, therefore, is the fulfilling of the law.

GOSP. St. Matt. viii. 23-27.—*At that time,* when Jesus entered into the boat, his disciples followed him; and behold, a great tempest arose in the sea, so that the boat

was covered with waves; but he was asleep. And his disciples came to him, and awaked him, saying: Lord, save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up, he commanded the winds and sea, and there came a great calm. But the men wondered, saying: What manner of man is this, for the winds and the sea obey him?

FIFTH SUNDAY AFTER EPIPHANY.

EPIST. Col. iii. 12-17.—*Brethren:* Put ye on, therefore, as the elect of God, holy and beloved, the bowels of mercy, benignity, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another; even as the Lord hath forgiven you, so you also. But, above all these things, have charity, which is the bond of perfection; and let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful. Let the word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing one another in psalms, hymns, and spiritual canticles, singing in grace in your hearts to God. All whatsoever you do in word or in work, do all in the name of the

Lord Jesus Christ, giving thanks to God and the Father by him.

GOSP. St. Matt. xiii. 24-30.—*At that time Jesus spoke this parable to the multitude*, saying : The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat ; and went his way. And when the blade was sprung up, and brought forth fruit, then appeared also the cockle. Then the servants of the master of the house coming, said to him : Sir, didst thou not sow good seed in thy field ? Whence then hath it cockle ? And he said to them : An enemy hath done this. And the servants said to him : Wilt thou that we go and gather it up ? And he said : No ; lest, perhaps, gathering the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest ; and in the time of the harvest, I will say to the reapers : Gather up first the cockle, and bind it into bundles to burn ; but the wheat gather ye into my barn.

SIXTH SUNDAY AFTER EPIPHANY.

EPIST. 1 Thess. i. 2-10.—*Brethren*: Grace be with you, and peace. We give thanks

to God always for you all; making a remembrance of you in our prayers without ceasing, being mindful of the work of your faith, and labor, and charity, and of the enduring of the hope of our Lord Jesus Christ, before God and our father: knowing, brethren beloved of God, your election; for our gospel hath not been to you in word only, but in power also, and in the Holy Ghost; so that you were made a pattern to all that believe in Macedonia and in Achaia. For from you was spread abroad the word of the Lord, not only in Macedonia and Achaia; but also in every place, your faith, which is towards God, is gone forth, so that we need not to speak anything. For they themselves relate of us what manner of entering we had unto you; and how you were converted to God from idols; to serving the living and true God; and to wait for his Son from heaven (whom he raised up from the dead), Jesus, who hath delivered us from the wrath to come.

GOSP. St. Matt. xiii. 31-35.—*At that time Jesus spoke to the multitudes this parable:* The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field: which is the least indeed of all seeds; but when it is grown up, it is

greater than all herbs, and becometh a tree; so that the birds of the air come, and dwell in the branches thereof. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened. All these things Jesus spoke in parables to the multitudes; and without parables he did not speak to them. That it might be fulfilled which was spoken by the prophet, saying: I will open my mouth with parables; I will utter things hidden from the foundation of the world.

SEPTUAGESIMA.

EPIST. 1 Cor. ix. 24-27.—*Brethren:* Know you not that they that run in the race all run indeed, but one receiveth the prize? So run that you may obtain. And every one that striveth for the mastery refraineth himself from all things; and they, indeed, that they may receive a corruptible crown, but we an incorruptible one. I therefore so run, not as at an uncertainty; I so fight, not as one beating the air. But I chastise my body, and bring it into subjection; lest, perhaps, when I have preached to others, I myself should be-

come a castaway. For I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea; and all in Moses were baptized, in the cloud, and in the sea; and did all eat the same spiritual food. And all drank the same spiritual drink (and they drank of the spiritual rock that followed them, and the rock was Christ). But with the most of them God was not well pleased.

GOSP. St. Matt. xx. 1-16.—*At that time Jesus said to his disciples this parable:* The kingdom of heaven is like to a householder, who went out early in the morning to hire laborers into his vineyard. And having agreed with the laborers for a penny a day, he sent them into his vineyard. And going out about the third hour, he saw others standing idle in the market-place, and he said to them: Go you also into my vineyard; and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner. But about the eleventh hour he went out, and found others standing; and he saith to them: Why stand you here all the day idle? They say to him: Because no man

hath hired us. He saith to them: Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward: Call the laborers, and pay them their hire, beginning from the last even to the first. When, therefore, they came who had come about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should have received more; and they also received every man a penny. And receiving *it*, they murmured against the master of the house, saying: These last have worked *but* one hour; and thou hast made them equal to us, that have borne the burden of the day and the heats. But he, answering one of them, said: Friend, I do thee no wrong; didst thou not agree with me for a penny? Take what is thine, and go thy way; I will also give to this last even as to thee. Or is it not lawful for me to do what I will? Is thy eye evil, because I am good? So shall the last be first, and the first last. For many are called, but few are chosen.

SEXAGESIMA.

EPIST. 2 Cor. xi. 19-33.—*Brethren:* You gladly suffer the foolish; whereas you your-

selves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take *from you*, if a man be lifted up, if a man strike you on the face. I speak according to dishonor, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I am bold also. They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I. They are the ministers of Christ (I speak as one less wise): I am more; in many more labors, in pris ons more frequently, in stripes above meas ure, in deaths often. Of the Jews five times did I receive forty *stripes*, save one. Thrice was I beaten with rods; once I was stoned; thrice I suffered shipwreck; a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren; in labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things which are without: my daily instance, the solicitude for all the churches. Who is weak, and I am not

weak ? Who is scandalized, and I am not on fire ? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed forever, knoweth that I lie not. At Damascus the governor of the nation under Aretas the King guarded the city of the Damascenes, to apprehend me ; and through a window in a basket was I let down by the wall, and so escaped his hands. 2 Cor. xii. 1-9.—If I must glory (it is not expedient, indeed), but I will come to the visions and revelations of the Lord. I know a man in Christ above fourteen years ago, whether in the body I know not, or out of the body I know not, God knoweth ; such a one rapt even to the third heaven. And I know such a man, whether in the body or out of the body, I cannot tell, God knoweth ; that he was caught up into paradise, and heard secret words, which it is not granted to man to utter. For such a one I will glory ; but for myself I will glory nothing, but in my infirmities. For though I should have a mind to glory, I shall not be foolish ; for I will say the truth ; but I forbear, lest any man should think of me above that which he seeth in me, or anything he heareth from

me. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to buffet me. For which thing thrice I besought the Lord that it might depart from me. And he said to me: My grace is sufficient for thee; for power is made perfect in infirmity. Gladly, therefore, will I glory in my infirmities, that the power of Christ may dwell in me.

GOSP. St. Luke viii. 4-15.—*At that time*, when a very great multitude was gathered together, and hastened out of the cities unto him, he spoke by a similitude: The sower went out to sow his seed; and, as he sowed, some fell by the wayside, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and, as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, and the thorns, growing up with it, choked it. And other some fell upon good ground, and being sprung up, yielded fruit a hundred fold. Saying these things, he cried out: He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said: To you it is given to know the mystery of

the kingdom of God ; but to the rest in parables, that seeing they may not see, and hearing they may not understand. Now the parable is this : The seed is the word of God. And they by the wayside are they that hear ; then the devil cometh, and taketh the word out of their heart, lest, believing, they should be saved. Now, they upon the rock *are they* who, when they hear, receive the word with joy ; and these have no roots ; for they believe for awhile, and in time of temptation they fall away. And that which fell among thorns are they who have heard, and, going their way, are choked with the cares, and riches, and pleasures of this life, and yield no fruit. But that on the good ground are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

QUINQUAGESIMA.

EPIST. 1 Cor. xiii. 1-13.—*Brethren :* If I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And if I should have prophecy, and should know all mysteries, and all knowledge : and if I should have all faith, so that I

could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind; charity envieth not, dealeth not perversely, is not puffed up, is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil, rejoiceth not in iniquity, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; whether prophesies shall be made void, or tongue shall cease, or knowledge shall be destroyed. For we know in part; and we prophesy in part. But when that which is perfect shall come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But when I became a man, I put away the things of a child. We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known. And now there remain faith, hope, and charity, these three; but the greater of these is charity.

GOSP. St. Luke xviii. 31-43.—*At that*

time Jesus took unto him the twelve, and said to them : Behold, we go up to Jerusalem ; and all things shall be accomplished which were written by the prophets concerning the Son of man. For he shall be delivered to the gentiles, and shall be mocked and scourged, and spit upon ; and after they have scourged him, they will put him to death, and the third day he shall rise again. And they understood none of these things ; and this word was hid from them ; and they understood not the things that were said. Now it came to pass that, when he drew nigh to Jericho, a certain blind man sat by the wayside, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying : Jesus, son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace. But he cried out much more : Son of David, have mercy on me. And Jesus, standing, commanded him to be brought to him. And when he was come near, he asked him, saying : What wilt thou that I do to thee ? But he said ; Lord, that I may see, And Jesus said to him : Receive thy sight ;

thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people, when they saw it, gave praise to God.

FIRST SUNDAY OF LENT.

EPIST. 2 Cor. vi. 1-10.—*Brethren :* We do exhort you, that you receive not the grace of God in vain. For he saith : In an accepted time have I heard thee ; and in the day of salvation have I helped thee. Behold, now is the acceptable time ; behold, now is the day of salvation. Giving no offence to any man, that our ministry be not blamed ; but in all things let us exhibit ourselves as the ministers of God, in much patience, in tribulation, in necessities, in distresses, in stripes, in prisons, in seditions, in labors, in watchings, in fastings, in chastity, in knowledge, in long suffering, in sweetness, in the Holy Ghost, in charity unfeigned, in the word of truth, in the power of God ; by the armor of justice, on the right hand, and on the left ; by honor and dishonor, by good report and evil report ; as deceivers, and yet true ; as unknown, and yet known ; as dying, and behold we live ; as chastised, and not killed ; as sorrowful, yet always rejoicing ; as

needy, yet enriching many; as having nothing, and possessing all things.

GOSP. St. Matt. iv. 1-11.—*At that time* Jesus was led by the spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter, coming, said to him: If thou be the Son of God, command that these stones be made bread. Who answered, and said: It is written: Not in bread alone doth man live, but in every word that proceedeth from the mouth of God. Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, and said to him: If thou be the son of God, cast thyself down; for it is written: That he hath given his angels charge of thee; and in their hands shall they bear thee up, lest, perhaps, thou dash thy foot against a stone. Jesus said to him: It is written again: Thou shalt not tempt the Lord thy God. Again the devil took him up into a very high mountain, and showed him all the kingdoms of the world, and the glory of them, and said to him: All these will I give thee, if, falling down, thou wilt adore me. Then Jesus saith to him: Begone, Satan; for it is written: The Lord thy God

shalt thou adore, and him only shalt thou serve. Then the devil left him; and, behold, angels came and ministered to him.

SECOND SUNDAY OF LENT.

EPIST. 1 Thess. iv. 1-7.—*Brethren:* We pray and beseech you in the Lord Jesus, that as you have received from us how you ought to walk, and to please God, so also you would walk, that you may abound the more. For you know what precepts I have given you by the Lord Jesus. For this is the will of God, your sanctification; that you should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honor, not in the passion of lust, like the Gentiles that know not God; and that no man overreach nor circumvent his brother in business; because the Lord is the avenger of all these things, as we have told you before, and have testified. For God hath not called us to uncleanness, but unto sanctification.

GOSP. St. Matt. xvii. 1-9.—*At that time,* Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart. And he was transfigured before them. And his

face did shine as the sun ; and his garments became white as snow. And, behold, there appeared to them Moses, and Elias talking with him. And Peter, answering, said to Jesus : Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias. And as he was yet speaking, behold, a bright cloud overshadowed them. And, lo, a voice out of the cloud, saying : This is my beloved Son, in whom I am well pleased ; hear ye him. And the disciples, hearing, fell upon their faces, and were very much afraid. And Jesus came, and touched them, and said to them : Arise, and fear not. And they, lifting up their eyes, saw no one, but only Jesus. And as they come down from the mountain, Jesus charged them, saying : Tell the vision to no man, till the Son of man be risen from the dead.

THIRD SUNDAY OF LENT.

EPIST. Ephes. v. 1-9.—*Brethren :* Be ye, therefore, followers of God, as most dear children ; and walk in love, as Christ also loved us, and hath delivered himself for us, an oblation and a sacrifice to God, for an odor of sweetness. But fornication and

all uncleanness or covetousness, let it not so much as be named among you, as it becometh saints; nor obscenity, nor foolish talking, nor scurrility, which is to no purpose; but rather giving of thanks. For know ye this, and understand, that no fornicator, nor unclean, nor covetous person (which is a serving of idols) hath inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things cometh the anger of God upon the children of unbelief. Be ye not, therefore, partakers with them. For you were heretofore darkness, but now light in the Lord. Walk, then, as children of the light; for the fruit of the light is in all goodness, and justice, and truth.

GOSP. St. Luke xi. 14-28.—*At that time*, he was casting out a devil, and the same was dumb. And when he had cast out the devil, the dumb spoke, and the multitudes were in admiration of it. But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others, tempting, asked of him a sign from heaven; but he, seeing their thoughts, said to them: Every kingdom divided against itself shall be brought to desolation, and a house upon

a house shall fall. And if Satan also be divided against himself, how shall his kingdom stand ? Because you say that through Beelzebub I cast out devils. Now, if I cast out devils by Beelzebub, by whom do your children cast them out ? Therefore they shall be your judges. But if I, by the finger of God, cast out devils, doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things which he possesseth are in peace ; but if a stronger than he come upon him, and overcome him, he will take away all his armor wherein he trusted, and will distribute his spoils. He that is not with me is against me ; and he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest ; and not finding, he saith : I will return into my house, whence I came out. And when he is come, he findeth it swept and garnished. Then he goeth and taketh with him seven other spirits more wicked than himself, and entering in, they dwell there. And the last state of that man becometh worse than the first. And it came to pass, as he spoke these things, a certain woman from the crowd, lifting up

her voice, said to him : Blessed is the womb that bore thee, and the paps that gave thee suck. But he said : Yea rather, blessed are they who hear the word of God and keep it.

FOURTH SUNDAY OF LENT.

EPIST. Gal. iv. 22-31.— *Brethren :* It is written that Abraham had two sons ; the one by a bond-woman, and the other by a free-woman. But he who *was* of the bond-woman was born according to the flesh ; but he of the free-woman *was* by promise. Which things are said by an allegory. For these are the two testaments. The one from Mount Sina engendering unto bondage, which is Agar. For Sina is a mountain in Arabia, which hath affinity with that Jerusalem which now is, and is in bondage with her children. But that Jerusalem which is above is free, which is our mother. For it is written : Rejoice, thou barren, that bearest not ; break forth and cry, thou that travailest not ; for many are the children of the desolate, more than of her that hath a husband. Now we, brethren, as Isaac was, are the children of promise. But as then he, that was born according to the flesh, persecuted him, who was after the spirit, so also it is now. But

what saith the Scripture ? Cast out the bond-woman and her son ; for the son of the bond-woman shall not be heir with the son of the free-woman. So, then, brethren, we are not the children of the bond-woman, but of the free ; by the freedom wherewith Christ hath made us free.

GOSP. St. John vi. 1-15.—*At that time,* Jesus went over the sea of Galilee, which is that of Tiberias ; and a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus, therefore, went up into a mountain ; and there he sat with his disciples. Now, the pasch, the festival day of the Jews, was near at hand. When Jesus, therefore, had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip : Whence shall we buy bread, that these may eat ? And this he said to try him ; for he himself knew what he would do. Philip answered him : Two hundred penny-worth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, brother of Simon Peter, saith to him : There is a boy here that hath five barley loaves and two fishes ; but what are these among so many ? Then Jesus said :

Make the men sit down. Now, there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to them that were sat down; in like manner also of the fishes, as much as they would. And when they were filled, he said to his disciples: Gather up the fragments that remain, lest they be lost. So they gathered them up, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Then those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet that is to come into the world. Jesus, therefore, when he knew that they would come to take him by force and make him king, fled again into the mountain himself alone.

PASSION SUNDAY.

EPIST. Heb. ix. 11-15. — *Brethren*: Christ, being come a high-priest of the good things to come, by a greater and more perfect tabernacle not made with hand, that is, not of this creation, neither by the blood of goats or of calves, but by his own blood, entered once into the Ho-

lies, having obtained eternal redemption. For if the blood of goats and oxen, and the ashes of a heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh, how much more shall the blood of Christ, who, through the Holy Ghost, offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God ? And, therefore, he is the Mediator of the new testament ; that by means of his death, for the redemption of those transgressions which were under the former testament, they that are called may receive the promise of eternal inheritance.

GOSP. St. John viii. 46-59. —*At that time Jesus said to the multitude of the Jews :* Which of you shall convince me of sin ? If I say the truth to you, why do you not believe me ? He that is of God heareth the words of God. Therefore you hear them not, because you are not of God. The Jews, therefore, answered, and said to him: Do we not say well that thou art a Samaritan, and hast a devil ? Jesus answered : I have not a devil ; but I honor my Father, and you have dishonored me. But I seek not my own glory ; there is one that seeketh and judgeth. Amen, amen I say to you, if any man keep my word, he shall

not see death forever. The Jews, therefore, said: Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If a man keep my word, he shall not taste death forever. Art thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost thou make thyself? Jesus answered: If I glorify myself, my glory is nothing; it is my Father that glorifieth me, of whom you say that he is your God. And you have not known him; but I know him; and if I should say that I know him not, I shall be like to you, a liar. But I know him, and keep his word. Abraham, your father, rejoiced that he might see my day; he saw it, and was glad. The Jews, therefore, said to him: Thou art not yet fifty years old; and hast thou seen Abraham? Jesus said to them, Amen, amen I say to you, before Abraham was made, I am. They took up stones, therefore, to cast at him; but Jesus hid himself, and went out of the temple.

PALM SUNDAY.

EPIST. Philip. ii. 5-11.—*Brethren:* Let this mind be in you, which was also in Christ Jesus; who, being in the form of

God, thought it not robbery to be equal with God; but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even to the death of the cross. For which cause God also hath exalted him, and hath given him a name which is above all names; that in the name of Jesus every knee should bow of those that are in heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

GOSP. St. Matt. xxvi. 2-75.—*At that time Jesus said to his disciples:* You know that after two days shall be the pasch; and the Son of man shall be delivered up to be crucified. Then were gathered together the chief priests and the ancients of the people into the court of the high-priest, who was called Caiphas; and they consulted together, that by subtility they might apprehend Jesus and put him to death. But they said: Not on the festival day lest there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon, the leper, there came to him a woman having an alabaster

box of precious ointment, and poured it on his head as he was at table. And the disciples, seeing it, had indignation, saying : To what purpose is this waste ? For this might have been sold for much, and given to the poor. And Jesus, knowing *it*, said to them : Why do you trouble this woman ? for she hath wrought a good work upon me. For the poor you have always with you ; but me you have not always. For she, in pouring this ointment upon my body, hath done it for my burial. Amen I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests ; and he said to them: What will you give me, and I will deliver him unto you ? But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray him. And on the first day of the azymes, the disciples came to Jesus, saying : Where wilt thou that we prepare for thee to eat the pasch ? But Jesus said: Go ye into the city to a certain man, and say to him : The master saith : My time is near at hand ; with thee I make the pasch with my disciples. And the disciples did as

Jesus appointed to them; and they prepared the pasch. But when it was evening, he sat down with his twelve disciples. And whilst they were eating, he said: Amen, I say to you that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he, answering, said: He that dippeth his hand with me in the dish, the same shall betray me. The Son of man indeed goeth, as it is written of him; but woe to that man by whom the Son of man shall be betrayed. It were better for him if that man had not been born. And Judas, that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said *it*. And whilst they were at supper, Jesus took bread, and blessed, and broke, and gave to his disciples, and said: Take ye and eat; this is my body. And taking the chalice, he gave thanks; and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many for the remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine until that day when I shall drink it with you new in the kingdom of my Father. And a hymn being said, they went

out unto Mount Olivet. Then Jesus saith to them : All you shall be scandalized in me this night. For it is written : I will strike the shepherd ; and the sheep of the flock shall be dispersed. But after I shall be risen again, I will go before you into Galilee. And Peter, answering, said to him : Though all men shall be scandalized in thee, I will never be scandalized. Jesus said to him : Amen, I say to thee that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him : Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples. Then Jesus came with them into a country place which is called Gethsemani ; and he said to his disciples : Sit you here, till I go yonder and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them : My soul is sorrowful even unto death ; stay you here, and watch with me. And going a little further, he fell upon his face, praying and saying : My Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will, but as thou *wilt*. And he cometh to his disciples, and findeth them asleep; and he saith to Peter: What! could

you not watch one hour with me ? Watch ye, and pray, that ye enter not into temptation. The spirit, indeed, is willing, but the flesh weak. Again the second time he went, and prayed, saying : My Father, if this chalice may not pass away except I drink it, thy will be done. And he cometh again, and findeth them sleeping, for their eyes were heavy. And leaving them, he went again ; and he prayed a third time, saying the self-same word. Then he cometh to his disciples, and saith to them : Sleep ye now, and take your rest ; behold, the hour is at hand, and the Son of man shall be betrayed into the hands of sinners. Rise, let us go ; behold, he is at hand that will betray me. As he yet spoke, behold, Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and ancients of the people. And he that betrayed him gave them a sign, saying : Whomsoever I shall kiss, that is he; hold him fast. And forthwith coming to Jesus, he said : Hail, Rabbi. And he kissed him. And Jesus said to him : Friend, whereto art thou come ? Then they came up, and laid hands on Jesus and held him. And behold, one of them that were with Jesus,

stretching forth his hand, drew out his sword; and striking the servant of the high-priest, cut off his ear. Then Jesus saith to him: Put up again thy sword into its place; for all that take the sword shall perish by the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How, then, shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitudes: You are come out as it were to a robber with swords and clubs to apprehend me. I sat daily with you teaching in the temple; and you laid not hands upon me. Now, all this was done that the Scriptures of the prophets might be fulfilled. Then the disciples, all leaving him, fled. But they holding Jesus led him to Caiphas, the high-priest, where the Scribes and the ancients were assembled; but Peter followed him afar off, even to the court of the high-priest. And going in, he sat with the servants, that he might see the end. Now, the chief priests and the whole council sought false witness against Jesus, that they might put him to death. And they found not, whereas, many false witnesses had come in. And last of all there came two

false witnesses. And they said: This *man* said: I am able to destroy the temple of God, and after three days to rebuild it. And the high-priest, rising up, said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high-priest said to him: I adjure thee by the living God that thou tell us if thou be the Christ, the Son of God. Jesus saith to him: Thou hast said it; nevertheless I say to you, Hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high-priest rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy; what think you? But they, answering, said: He is guilty of death. Then did they spit in his face, and buffeted him; and others struck his face with the palms of their hands, saying: Prophesy unto us, O Christ! who is he that struck thee? But Peter sat without in the court, and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another

maid saw him, and she said to them that were there : This man also was with Jesus of Nazareth. And again he denied with an oath : That I know not the man. And after a little while, they came that stood by, and said to Peter : Surely thou also art one of them : for even thy speech doth discover thee. Then he began to curse and to swear that he knew not the man. And immediately the cock crew. And Peter remembered the words of Jesus which he had said : Before the cock crow, thou wilt deny me thrice. And going forth he wept bitterly.—St. Matt. xxvii. 1-66.—And when morning was come, all the chief priests and ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound, and delivered him to Pontius Pilate, the governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and the ancients, saying : I have sinned in betraying innocent blood. But they said : What *is that* to us ? Look thou to it. And casting down the pieces of silver in the temple, he departed and went and hanged himself with a halter. But the chief priest, having

taken the pieces of silver, said : It is not lawful to put them into the corbona, because it is the price of blood. And having consulted together, they bought with them the potter's field, to be a burying place for strangers. For this cause that field was called Haceldama—that is, the field of blood — even to this day. Then was fulfilled that which was spoken by Jeremias the prophet, saying : And they took the thirty pieces of silver, the price of him that was valued, whom they prized of the children of Israel ; and they gave them unto the potter's field, as the Lord appointed to me. And Jesus stood before the governor. And the governor asked him, saying : Art thou the king of the Jews ? Jesus saith to him : Thou sayest *it*. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate saith to him : Dost not thou hear how great testimonies they allege against thee ? And he answered him to never a word ; so that the governor wondered exceedingly. Now, upon the solemn day, the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner that was called Barabbas. They therefore being gathered

together, Pilate said : Whom will you that I release to you, Barabbas, or Jesus that is called Christ ? For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying : Have thou nothing to do with that just man ; for I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor, answering, said to them: Whether will you of the two to be released unto you ? But they said Barabbas. Pilate saith to them : What shall I do then with Jesus that is called Christ ? They say all : Let him be crucified. The governor said to them : Why, what evil hath he done ? But they cried out the more, saying : Let him be crucified. And Pilate seeing that he prevailed nothing, but that rather a tumult was made, taking water, washed his hands before the people, saying : I am innocent of the blood of this just man ; look you to it. And all the people, answering, said : His blood be upon us, and upon our children. Then he released to them Barabbas ; and having scourged Jesus, delivered him to them to be crucified. Then

the soldiers of the governor, taking Jesus into the hall, gathered together unto him the whole band; and stripping him, they put a scarlet cloak about him. And platting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews. And spitting upon him, they took the reed and struck his head. And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucify him. And going out, they found a man of Cyrene, named Simon; him they forced to take up his cross. And they came to the place that is called Golgotha, which is, the place of Calvary. And they gave him wine to drink mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they divided his garments, casting lots, that the word might be fulfilled which was spoken by the prophet, saying: They divided my garments among them; and upon my vesture they cast lots. And they sat down and watched him. And they put over his head his cause, written: THIS IS JESUS, THE KING OF THE JEWS. Then were

crucified with him two thieves, one on the right hand, and one on the left hand. And they that passed by blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days dost rebuild it, save thy own self; if thou be the Son of God, come down from the cross. In like manner also, the chief priests, with the Scribes and ancients, mocking, said: He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God, let him now deliver him, if he will have him; for he said: I am the Son of God. And the self-same thing the thieves also that were crucified with him reproached him with. Now, from the sixth hour there was darkness over the whole earth until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabachthani?—that is, My God, my God, why hast thou forsaken me? And some of them that stood there and heard said: This man calleth Elias. And immediately one of them, running, took a sponge, and filled it with vinegar; and put it on a reed, and gave him to drink. And the others said:

Let be : let us see whether Elias will come to deliver him. And Jesus, again crying with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in two from the top even to the bottom ; and the earth quaked, and the rocks were rent. And the graves were opened ; and many bodies of the saints that had slept, arose, and coming out of the tombs after his resurrection, came into the holy city, and appeared to many. Now, the centurion and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying : Indeed this was the Son of God. And there were there many women afar off, who had followed Jesus from Galilee, ministering unto him ; among whom was Mary Magdalene, and Mary, the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening, there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and begged the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph, taking the body, wrapped it up in a clean linen cloth, and laid it in his own new

monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way; and there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. And the next day which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: Sir, we have remembered that that seducer said, while he was yet alive: After three days I will rise again. Command, therefore, the sepulchre to be guarded until the third day; lest his disciples come, and steal him away, and say to the people: He is risen from the dead; so the last error shall be worse than the first. Pilate said to them: You have a guard; go, guard it as you know. And they, departing, made the sepulchre sure, sealing the stone, and setting guards.

EASTER SUNDAY.

EPIST. 1 Cor. v. 7-8.—*Brethren:* Purge out the old leaven, that you may be a new paste, as you are unleavened. For Christ, our pasch, is sacrificed. Therefore, let us feast, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

GOSP. St. Mark xvi. 1-7.—*At that time,* Mary Magdalene and Mary *the mother* of James and Salome bought sweet spices, that coming they might anoint Jesus. And very early in the morning the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another: Who shall roll us back the stone from the door of the sepulchre ? And looking, they saw the stone rolled back. For it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed with a white robe; and they were astonished. Who saith to them: Be not affrighted; you seek Jesus of Nazareth, *who was* crucified. He is risen; he is not here; behold the place where they laid him. But go tell his disciples, and Peter, that he goeth before you into Galilee; there you will see him, as he told you.

LOW SUNDAY.

EPIST. 1 St. John. v. 4-10.—*Dearly beloved:* Whatsoever is born of God overcometh the world; and this is the victory which overcometh the world, our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of

God ? This is he that came by water and blood, Jesus Christ ; not by water only, but by water and blood. And it is the spirit that testifieth that Christ is the truth. And there are three who gave testimony in heaven : the Father, the Word, and the Holy Ghost ; and these three are one. And there are three that give testimony on earth : the spirit, and the water, and the blood ; and these three are one. If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God, which is greater, because he hath testified of his Son. He that believeth in the Son of God hath the testimony of God in himself.

GOSP. St. John xx. 19-31.—*At that time*, when it was late that same day, the first of the week, and the doors were shut where the disciples were gathered together, for fear of the Jews, Jesus came, and stood in the midst, and said to them : Peace be to you. And when he had said this, he showed them his hands and his side. The disciples, therefore, were glad when they saw the Lord. He said, therefore, to them again : Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them, and he

said to them : Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. Now, Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore, said to him : We have seen the Lord. But he said to them: Except I shall see in his hands the print of the nails, and put my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said : Peace be to you. Then he saith to Thomas : Put in thy finger hither, and see my hands ; and bring hither thy hand, and put it into my side ; and be not faithless, but believing. Thomas answered and said to him : My Lord, and my God. Jesus saith to him : Because thou hast seen me, Thomas, thou hast believed ; blessed are they that have not seen, and have believed. Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ, the Son of God ; and that, believing, you may have life in his name.

SECOND SUNDAY AFTER EASTER.

EPIST. 1 St. Peter ii. 21-25.—*Dearly beloved :* Christ also suffered for us, leaving you an example, that you should follow his steps ; who did not sin, neither was guile found in his mouth ; who, when he was reviled, did not revile ; when he suffered, he threatened not ; but delivered himself to him that judged him unjustly ; who his own self bore our sins in his own body upon the tree ; that we, being dead to sins, should live to justice ; by whose stripes you were healed. For you were as sheep going astray ; but you are now converted to the shepherd and bishop of your souls.

GOSP. St. John x. 11-16.—*At that time, Jesus said to the Pharisees :* I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own sheep they are not, seeth the wolf coming, and leaveth the sheep and flieth, and the wolf catcheth and scattereth the sheep. And the hireling flieth, because he is a hireling ; and he hath no care for the sheep. I am the good shepherd ; and I know mine, and mine know me ; and I know the Father ; and I lay down my life for my sheep.

And other sheep I have that are not of this fold; them also I must bring; and they shall hear my voice, and there shall be one fold and one shepherd.

THIRD SUNDAY AFTER EASTER.

EPIST. 1 St. Peter ii. 11-18.—*Dearly beloved:* I beseech you, as strangers and pilgrims, to refrain yourselves from carnal desires, which war against the soul; having your conversation good among the Gentiles, that whereas they speak against you as evil doers, they may, by the good works which they shall behold in you, glorify God in the day of visitation. Be ye subject, therefore, to every human creature, for God's sake; whether it be to the king, as excelling, or to governors, as sent by him for the punishment of evil doers, and for the praise of the good; for so is the will of God, that by doing well you may put to silence the ignorance of foolish men; as free, and not as making liberty a cloak of malice, but as the servants of God. Honor all men; love the brotherhood; fear God; honor the king; servants, be subject to your masters with fear; not only to the good and gentle, but also to the froward.

GOSP. St. John xvi. 16-22.—*At that time,*

Jesus said to his disciples : A little while, and now you shall not see me ; and again a little while, and you shall see me ; because I go to the Father. Then some of his disciples said one to another : What is this that he saith, A little while ? We know not what he speaketh. And Jesus knew that they had a mind to ask him ; and he said to them : Of this do you enquire among yourselves, because I said : A little while, and you shall not see me ; and again a little while, and you shall see me. Amen, amen, I say to you that you shall lament and weep, but the world shall rejoice ; and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labor, hath sorrow, because her hour is come ; but when she hath brought forth the child, she remembereth no more the anguish for joy that a man is born into the world. So also you now, indeed, have sorrow, but I will see you again, and your heart shall rejoice ; and your joy no man shall take from you.

FOURTH SUNDAY AFTER EASTER.

EPIST. St. James i. 17-21.—*Dearly beloved :* Every best gift and every perfect gift is from above, coming down from the

Father of lights, with whom there is no change nor shadow of alteration. For of his own will hath he begotten us by the word of truth, that he might be some beginning of his creatures. You know, my dearest brethren; and let every man be swift to hear, but slow to speak and slow to anger. For the anger of man worketh not the justice of God. Wherefore, casting away all uncleanness and abundance of naughtiness, with meekness receive the engrafted word, which is able to save your souls.

GOSP. St. John xvi. 5-14.— *At that time Jesus said to his disciples :* I go to him that sent me; and none of you asketh me: Whither goest thou? But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth; it is expedient for you that I go; for if I go not, the Paraclete will not come to you; but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment—of sin, because they believed not in me; and of justice, because I go to the Father, and you shall see me no longer; and of judgment, because the prince of this world is already judged. I have yet many things to say to you; but you cannot

bear them now. But when he, the Spirit of truth, is come, he will teach you all truth; for he shall not speak of himself; but what things soever he shall hear he shall speak, and the things that are to come; because he shall receive of mine, and shall show *it* to you.

FIFTH SUNDAY AFTER EASTER.

EPIST. St. James i. 22-27.—*Dearly beloved:* Be ye doers of the word, and not hearers only, deceiving your own selves. But if a man be a hearer of the word, and not a doer, he shall be compared to a man beholding his own countenance in a glass; for he beheld himself, and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work—this man shall be blessed in his deed. And if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and the Father is this: to visit the fatherless and widows in their tribulation, and to keep one's self unspotted from this world.

GOSP. St. John xvi. 23-30.—*At that time Jesus said to his disciples :* Amen, amen I say to you : If you ask the Father anything in my name, he will give it you. Hitherto you have not asked anything in my name. Ask, and you shall receive ; that your joy may be full. These things have I spoken to you *in* proverbs. The hour cometh when I will no more speak to you in proverbs, but will show you plainly of the Father. In that day you shall ask in my name ; and I say not to you that I will ask the Father for you ; for the Father himself loveth you : because you have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world ; again I leave the world, and I go to the Father. His disciples say to him : Behold, now thou speakest plainly, and speakest no proverbs. Now we know that thou knowest all things and thou needest not that any man should ask thee ; by this we believe that thou camest forth from God.

SUNDAY WITHIN THE OCTAVE OF THE ASCENSION.

EPIST. 1 St. Peter iv. 7-11.—*Dearly beloved :* Be prudent, therefore, and watch in

prayers. But before all things, have a constant mutual charity among yourselves: for charity covereth a multitude of sins. Using hospitality one towards another without murmuring. As every man hath received grace, ministering the same to one another, as good stewards of the manifold grace of God. If any man speak, *let him speak* as the words of God: if any man minister, *let him do it* as of power which God administereth; that in all things God may be honored through Jesus Christ.

GOSP. St. John xv. 26-27.—*At that time Jesus said to his disciples:* When the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me; and you shall give testimony, because you are with me from the beginning. St. John xvi. 1-4.—These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues; yea, the hour cometh that whosoever killeth you will think that he doth a service to God. And these things will they do to you, because they have not known the Father nor me. But these things I have told you, that when the hour

shall come, you may remember that I told you of them.

WHIT-SUNDAY, OR PENTECOST.

LESSON. Acts ii. 1-11.—And when the days of the Pentecost were accomplished, they were all together in the same place; and suddenly there came a sound from heaven, as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues, as it were, of fire, and it sat upon every one of them. And they were all filled with the Holy Ghost; and they began to speak with divers tongues, according as the Holy Ghost gave them to speak. Now, there were dwelling in Jerusalem Jews, devout men, out of every nation under heaven. And when this voice was noised abroad, the multitude came together, and were confounded in mind, because that every man heard them speak in his own tongue. And they were all amazed, and wondered, saying. Behold, are not all these that speak Galileans? And how have we heard every man our own tongue wherein we were born? Parthians, and Medes, and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pon-

tus, and Asia, Phrygia, and Pamphilia, Egypt, and the parts of Lybia about Cyrene, and strangers of Rome, Jews also, and proselytes, Cretes and Arabians; we have heard them speak in our own tongues the wonderful works of God.

GOSP. St. John xiv. 23-31.—*At that time Jesus said to his disciples:* If any one love me, he will keep my word; and my Father will love him, and we will come to him, and will make our abode with him. He that loveth me not keepeth not my words. And the word which you have heard is not mine, but the Father's, who sent me. These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind whatsoever I shall have said to you. Peace I leave with you, my peace I give unto you; not as the world giveth do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away, and I come again to you. If you loved me, you would indeed be glad, because I go to the Father; for the Father is greater than I. And now I have told you before it come to pass, that, when it shall come to

pass, you may believe. I will not now speak many things with you. For the prince of this world cometh; and in me he hath not anything. But that the world may know that I love the Father, and as the Father hath given me commandment, so do I.

TRINITY SUNDAY.

EPIST. Rom. xi. 33-36.—Oh! the depth of the riches, of the wisdom, and of the knowledge of God! How incomprehensible are his judgments, and how unsearchable his ways! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and recompense shall be made him? For of him, and by him, and in him are all things; to him be glory forever. Amen.

GOSP. St. Matt. xxviii. 18-20.—*At that time Jesus said to his disciples:* All power is given to me in heaven and in earth. Going, therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you and behold, I am with you all days, even to the consummation of the world.

SECOND SUNDAY AFTER PENTECOST.

EPIST. 1 St. John iii. 13-18.—Wonder not, brethren, if the world hate you. We know that we have passed from death to life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer. And you know that no murderer hath eternal life abiding in himself. In this we have known the charity of God, because he hath laid down his life for us ; and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him ; how doth the charity of God abide in him ? My little children, let us not love in word nor in tongue, but in deed and in truth.

GOSP. St. Luke xiv. 16-24.—*At that time, Jesus spoke to the Pharisees this parable :* A certain man made a great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him : I have bought a farm , and I must

needs go out and see it ; I pray thee, hold me excused. And another said : I have bought five yoke of oxen, and I go to try them ; I pray thee, hold me excused. And another said : I have married a wife, and therefore I cannot come. And the servant, returning, told these things to his lord. Then the master of the house, being angry, said to his servant : Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame. And the servant said : Lord, it is done as thou hast commanded, and yet there is room. And the lord said to the servant : Go out into the highways and hedges, and compel them to come in, that my house may be filled. But I say unto you that none of those men that were invited shall taste of my supper.

THIRD SUNDAY AFTER PENTECOST.

EPIST. 1 St. Peter v. 6.-11.—*Dearly beloved :* Be you humbled, therefore, under the mighty hand of God, that he may exalt you in the time of visitation, casting all your care upon him, for he hath care of you. Be sober, and watch ; because your adversary, the devil, as a roaring lion

goeth about, seeking whom he may devour; whom resist ye, strong in faith ; knowing that the same affliction befalleth your brethren who are in the world. But the God of all grace, who hath called us unto his eternal glory in Christ Jesus, when you have suffered a little, will himself perfect, and confirm, and establish you. To him be glory and empire for ever and ever. Amen.

GOSP. St. Luke xv. 1-10.—*At that time* the publicans and sinners drew near unto Jesus to hear him. And the Pharisees and the Scribes murmured, saying : This man receiveth sinners, and eateth with them. And he spoke to them this parable, saying: What man of you that hath a hundred sheep, and, if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it? And when he hath found it, lay it upon his shoulders, rejoicing ; and, coming home, call together his friends and neighbors, saying to them : Rejoice with me, because I have found my sheep that was lost ? I say to you that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what

woman, having ten groats, if she lose one groat, doth not light a candle, and sweep the house, and seek diligently till she find it ? And when she hath found it, call together her friends and neighbors, saying : Rejoice with me, because I have found the groat which I had lost. So, I say to you, there shall be joy before the angels of God upon one sinner doing penance.

FOURTH SUNDAY AFTER PENTECOST.

EPIST. Rom. viii. 18-23.—*Brethren :* The sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us. For the expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope ; because the creature also itself shall be delivered from the servitude of corruption into the liberty of the glory of the children of God. For we know that every creature groaneth and travaileth in pain even till now. And not only it, but ourselves also, who gave the first-fruits of the spirit ; even we ourselves groan within ourselves, waiting for the adoption of the

sons of God, the redemption of our body.

GOSP. St. Luke v. 1-11.—*At that time*, when the multitude pressed upon Jesus to hear the word of God, he stood by the lake of Genesareth; and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And going up into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting down, he taught the multitudes out of the ship. Now, when he had ceased to speak, he said to Simon: Launch out into the deep, and let down your nets for a draught. And Simon, answering, said to him: Master, we have labored all the night, and have taken nothing; but at thy word I will let down the net. And when they had done this they enclosed a very great multitude of fishes, and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus's knees, saying: Depart from me; for I am a sinful man, O Lord. For he was wholly astonished, and all that were with him, at the draught of

the fishes which they had taken; and so also were James and John, the sons of Zebedee who were Simon's partners. And Jesus saith to Simon: Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, leaving all things, they followed him.

FIFTH SUNDAY AFTER PENTECOST.

EPIST. 1 St. Peter iii. 8-15.—*Dearly beloved:* In fine, be ye all of one mind, having compassion one of another, being lovers of the brotherhood, merciful, modest, humble; not rendering evil for evil, nor railing for railing, but, contrariwise, blessing; for unto this are you called, that you may inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him decline from evil, and do good; let him seek peace, and pursue it. Because the eyes of the Lord are upon the just, and his ears unto their prayers; but the countenance of the Lord upon them that do evil things. And who is he that can hurt you, if you be zealous of good? But if also you suffer anything for justice sake, blessed are ye. And be not afraid of their fear, and be not

troubled. But sanctify the Lord Christ in your hearts.

GOSP. St. Matt. v. 20-24.—*At that time, Jesus said to his disciples :* Except your justice abound more than that of the Scribes and of the Pharisees, you shall not enter into the kingdom of heaven. You have heard that it was said of them of old : Thou shalt not kill. And whosoever shall kill shall be in danger of the judgment. But I say to you that whosoever is angry with his brother shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire. If, therefore, thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee, leave there thy offering before the altar, and go first to be reconciled to thy brother, and then, coming, thou shalt offer thy gift.

SIXTH SUNDAY AFTER PENTECOST.

EPIST. Rom. vi. 3-11.—*Brethren :* All we, who are baptized in Christ Jesus, are baptized in his death. For we are buried together with him by baptism into death ; that as Christ is risen from the dead by the

glory of the Father, so we also may walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Knowing this, that our old man is crucified with him, that the body of sin may be destroyed, to the end that we may serve sin no longer. For he that is dead is justified from sin. Now, if we be dead with Christ, we believe that we shall live also together with Christ; knowing that Christ, rising again from the dead, dieth now no more, death shall no more have dominion over him. For in that he died to sin, he died once; but in that he liveth, he liveth unto God. So do you also reckon that you are dead to sin, but alive unto God in Christ Jesus our Lord.

GOSP. St. Mark viii. 1-9.—*At that time*, when there was a great multitude with Jesus, and had nothing to eat, calling his disciples together, he saith to them: I have compassion on the multitude; for, behold, they have now been with me three days, and have nothing to eat; and if I shall send them away fasting to their home, they will faint in the way, for some of them came from afar off. And his disciples answered him: From whence can any one fill them

here with bread in the wilderness ? And he asked them: How many loaves have ye? Who said: Seven. And he commanded the multitude to sit down upon the ground; and taking the seven loaves, giving thanks, he broke, and gave to his disciples to set before them ; and they set *them* before the people. And they had a few little fishes ; and he blessed them, and commanded *them* to be set before *them*. And they did eat, and were filled ; and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand ; and he sent them away.

SEVENTH SUNDAY AFTER PENTECOST.

EPIST. Rom. vi. 19-23.—*Brethren :* I speak a human thing, because of the infirmity of your flesh ; for as you have yielded your members to serve uncleanness and iniquity unto iniquity, so now yield your members to serve justice unto sanctification. For when you were the servants of sin, you were freemen to justice. What fruit, therefore, had you then in those things of which you now are ashamed ? For the end of them is death. But now,

being made free from sin, and become servants to God, you have your fruit unto sanctification, and the end life everlasting. For the wages of sin is death. But the grace of God, life everlasting in Christ Jesus our Lord.

GOSP. St. Matt. vii. 15-21.—*At that time, Jesus said to his disciples :* Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles ? Even so every good tree bringeth forth good fruit, and the bad tree bringeth forth bad fruit. A good tree cannot bring forth bad fruit; neither can a bad tree yield good fruit. Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire. Wherefore, by their fruits ye shall know them. Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doth the will of my Father, who is in heaven, he shall enter into the kingdom of heaven.

EIGHTH SUNDAY AFTER PENTECOST.

EPIST. Rom. viii. 12-17.—*Brethren :* We

are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh, you shall die; but if by the spirit you mortify the deeds of the flesh, you shall live. For whosoever are led by the Spirit of God, they are the sons of God. For you have not received the spirit of bondage again in fear; but you have received the spirit of adoption of sons, whereby we cry: Abba (Father). For the Spirit himself giveth testimony to our spirit that we are the sons of God; and if sons, heirs also—heirs indeed of God, and joint-heirs with Christ.

GOSP. St. Luke xvi. 1-9.—*At that time, Jesus said:* There was a certain rich man, who had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said to him; How is it that I hear this of thee? Give an account of thy stewardship; for now thou canst no longer be steward. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do, that, when I shall be removed from the stewardship, they may receive me into their houses. Therefore,

calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: A hundred barrels of oil. And he said to him: Take thy bill, and sit down quickly, and write fifty. Then he said to another: How much dost thou owe? Who said: A hundred quarters of wheat. He said to him: Take thy bill, and write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely; for the children of this world are wiser in their generation than the children of light. And I say to you: Make to yourselves friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings.

NINTH SUNDAY AFTER PENTECOST

EPIST. 1. Cor x. 6-13.—*Brethren:* We should not covet evil things, as they also coveted. Neither become ye idolaters, as some of them; as it is written: The people sat down to eat and drink, and rose up to play. Neither let us commit fornication; as some of them committed fornication, and there fell in one day three-and-twenty thousand. Neither let us tempt Christ; as some of them tempted, and perished by

the serpents. Neither do you murmur; as some of them murmured, and were destroyed by the destroyer. Now all these things happened to them in figure; and they are written for our correction, upon whom the ends of the world are come. Wherefore, he that thinketh himself to stand, let him take heed lest he fall. Let no temptation take hold on you but such as is human; and God is faithful, who will not suffer you to be tempted above that which you are able, but will make also with temptation issue, that you may be able to bear it.

GOSP. St. Luke xix. 41-47.—*At that time*, when Jesus drew near Jerusalem, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee; and they shall not leave in thee a stone upon a stone; because thou hast not known the time of thy visitation. And entering into the temple, he began to cast them out that sold

therein and them that bought, saying to them: It is written: My house is the house of prayer; but you have made it a den of thieves. And he was teaching daily in the temple.

TENTH SUNDAY AFTER PENTECOST.

EPIST. 1 Cor. xii. 2-11.—*Brethren:* You know that when you were heathens, you went to dumb idols, according as you were led. Wherefore, I give you to understand that no man, speaking by the Spirit of God, saith anathema to Jesus. And no man can say the Lord Jesus but by the Holy Ghost. Now, there are diversities of graces, but the same Spirit; and there are diversities of ministries, but the same Lord. And there are diversities of operations, but the same God, who worketh all in all. But the manifestation of the Spirit is given to every man unto profit. To one, indeed, by the Spirit is given the word of wisdom; and to another, the word of knowledge, according to the same Spirit; to another, faith in the same Spirit; to another, the grace of healing in one Spirit; to another, the working of miracles; to another, prophecy; to another, the discerning of spirits;

to another, *divers* kinds of tongues; to another, interpretation of speeches. But all these things one and the same Spirit worketh, dividing to every one according as he will.

GOSP. St. Luke xviii. 9-14.—And to some who trusted in themselves as just, and despised others, he spoke also this parable: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee, standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week; I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift his eyes towards heaven, but struck his breast saying: O God, be merciful to me a sinner. I say to you this man went down into his house justified rather than the other; because every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

ELEVENTH SUNDAY AFTER PENTECOST.

EPIST. 1 Cor. xv. 1-10.—*Brethren:* I make known unto you the gospel which I

preached to you, which also you have received, and wherein you stand; by which also you are saved, if you hold fast after what manner I preached to you, unless you have believed in vain. For I delivered unto you, first of all, *that* which I also received; how that Christ died for our sins, according to the Scriptures; and that he was buried; and that he rose again the third day, according to the Scriptures; and that he was seen by Cephas, and after that by the eleven. Then was he seen by more than five hundred brethren at once; of whom many remain until this present, and some have fallen asleep. After that, he was seen by James, then by all the apostles; and last of all, he was seen also by me, as by one born out of due time. For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace in me hath not been void.

GOSP. St. Mark vii. 31-37.—*At that time*, Jesus going out of the coasts of Tyre, came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to him one deaf and dumb; and they besought him that he would lay his

hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and, spitting, he touched his tongue; and looking up to heaven, he groaned, and said to him: Ephpheta, which is, Be thou opened. And immediately his ears were opened; and the string of his tongue was loosed; and he spoke right. And he charged them that they should tell no man. But the more he charged them, so much the more a great deal did they publish it. And so much the more did they wonder, saying: He hath done all things well; he hath made both the deaf to hear and the dumb to speak.

TWELFTH SUNDAY AFTER PENTECOST.

EPIST. 2 Cor. iii. 4-9.—*Brethren:* Such confidence we have, through Christ towards God; not that we are sufficient to think anything of ourselves, as of ourselves; but our sufficiency is from God. Who also hath made us fit ministers of the new testament; not in the letter, but in the Spirit; for the letter killeth, but the Spirit awakeneth. Now, if the ministration of death engraven with letters upon stones, was glorious, so that the children of Israel

could not steadfastly behold the face of Moses, for the glory of his countenance, which is made void, how shall not the ministration of the Spirit be rather in glory. For if the ministration of condemnation be glory, much more the ministration of justice aboundeth in glory.

GOSP. St. Luke x. 23-37.—*At that time Jesus said to his disciples :* Blessed are the eyes that see the things which you see. For I say to you that many prophets and kings have desired to see the things that you see, and have not seen them ; and to hear the things that you hear, and have not heard them. And, behold, a certain lawyer stood up, tempting him, and saying : Master, what must I do to possess eternal life ? But he said to him : What is written in the law ? How readest thou ? He, answering, said : Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind ; and thy neighbor as thyself. And he said to him : Thou hast answered right ; this do, and thou shalt live. But he, willing to justify himself, said to Jesus : And who is my neighbor ? And Jesus, answering, said : A certain man went down from Jerusalem to

Jericho, and fell among robbers, who also stripped him, and, having wounded him, went away, leaving him half dead. And it chanced that a certain priest went down the same way, and, seeing him, passed by. In like manner, also, a Levite, when he was near the place, and saw him, passed by. But a certain Samaritan, being on his journey, came near him, and, seeing him, was moved with compassion; and going up to him, bound up his wounds, pouring in oil and wine; and sitting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said: Take care of him; and whatsoever thou shalt spend over and above I at my return will repay thee. Which of these three, in thy opinion, was neighbor to him that fell among the robbers? But he said: He that showed mercy to him. And Jesus said to him: Go and do thou in like manner.

THIRTEENTH SUNDAY AFTER PENTECOST.

EPIST. Gal. iii. 16-22.—*Brethren:* To Abraham were the promises made, and to his seed. He saith not: And to his seeds,

as of many ; but as of one; and to thy seed, which is Christ. Now this I say, that the testament which was confirmed by God, the law which was made after four hundred and thirty years, doth not annul, to make the promise of no effect. For if the inheritance be of the law, it is no more of promise. But God gave it to Abraham by promise. Why, then, was the law ? It was set because of transgressions, until the seed should come to whom he made the promise, being ordained by angels in the hand of a mediator. Now, a mediator is not of one ; but God is one. Was the law, then, against the promises of God ? God forbid. For if there had been a law given which could give life, verily justice should have been by the law. But the Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe.

GOSP. St. Luke xvii. 11-19.—*At that time, as Jesus* was going to Jerusalem, he passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off, and lifted up their voice, saying : Jesus, Master, have mercy on us. Whom when he saw, he

said : Go, show yourselves to the priests. And it came to pass, as they went, they ware made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face before his feet, giving thanks ; and this was a Samaritan. And Jesus, answering, said : Were not ten made clean ? And where are the nine ? There is no one found to return and give glory to God but this stranger. And he said to him : Arise, go thy way, for thy faith hath made thee whole.

FOURTEENTH SUNDAY AFTER PENTECOST.

EPIST. Gal. v. 16-24.—*Brethren :* I say, then : Walk in the Spirit, and you shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh ; for these are contrary one to another ; so that you do not the things that you would. But if you are led by the Spirit, you are not under the law. Now, the works of the flesh are manifest, which are fornication, uncleanness, immodesty, luxury, idolatry, witchcrafts, enmities, contentions, emulations, wraths, quarrels, dissensions, sects, envy, murders,

drunkenness, revellings, and such like, of which I foretell you as I have foretold to you, and they who do such things shall not obtain the kingdom of God. But the fruit of the Spirit is charity, joy, peace, patience, benignity, goodness, longanimity, mildness, faith, modesty, continency, chastity. Against such there is no law. And they who are Christ's have crucified their flesh, with the vices and concupiscences.

GOSP. St. Matt. vi. 24-33.—*At that time, Jesus said to his disciples :* No man can serve two masters, for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and Mammon. Therefore I say to you, Be not solicitous for your life, what you shall eat ; nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment ? Behold the fowls of the air, for they neither sow nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much more value than they ? And which of you, by taking thought, can add to his stature one cubit ? And for raiment why are you solicitous ? Consider the lilies of

the field, how they grow; they labor not, neither do they spin. And yet I say to you that not even Solomon, in all his glory, was arrayed as one of these. And if the grass of the field, which to-day is, and to-morrow is cast into the oven, God doth so clothe, how much more you, O ye of little faith? Be not solicitous, therefore, saying: What shall we eat, or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathen seek. For your Father knoweth that you have need of all these things. Seek ye, therefore, first the kingdom of God and his justice; and all these things shall be added unto you.

FIFTEENTH SUNDAY AFTER PENTECOST.

EPIST. Gal. v. 25. vi. 10.—*Brethren:* If we live in the Spirit, let us also walk in the Spirit. Let us not be made desirous of vain-glory, provoking one another, envying one another. Brethren, and if a man be overtaken in any fault, you who are spiritual instruct such a one in the spirit of mildness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so shall you fulfill the law of

Christ. For if any man think himself to be something, whereas he is nothing, he deceiveth himself. But let every one prove his own work; and so he shall have glory in himself only, and not in another. For every one shall bear his own burden. And let him who is instructed in the word communicate to him that instructeth him in all good things. Be not deceived; God is not mocked. For what things a man shall sow, those also shall he reap. For he that soweth in his flesh, of the flesh also shall reap corruption; but he that soweth in the Spirit, of the Spirit shall reap life everlasting. And in doing good, let us not fail; for in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men, but especially to those who are of the household of the faith.

GOSP. St. Luke vii. 11-16.—*At that time, Jesus* went into a city called Naim; and there went with him his disciples and a great multitude. And when he came nigh to the gate of the city, behold, a dead man was carried out, the only son of his mother, and she was a widow; and a great multitude of the city was with her. Whom when the Lord had seen her, being moved with mercy, he said to her: Weep not.

And he came near and touched the bier. (And they that carried it stood still.) And he said: Young man, I say to thee, arise. And he that was dead sat up, and began to speak. And he gave him to his mother. And there came a fear on them all; and they glorified God, saying: A great prophet is risen up among us, and God hath visited his people.

SIXTEENTH SUNDAY AFTER PENTECOST.

EPIST. Ephes. iii. 13-21.—*Brethren:* Wherefore I pray you not to faint at my tribulations for you, which is your glory. For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by his Spirit with might unto the inward man; that Christ may dwell by faith in your hearts; that, being rooted and founded in charity, you may be able to comprehend, with all the saints, what is the breadth, and length, and height, and depth; to know also the charity of Christ, which surpasseth knowledge, that you may be filled unto all the fullness of God. Now to him who

is able to do all things more abundantlly than we desire or understand, according to the power that worketh in us; to him be glory in the church and in Christ Jesus unto all generations, world without end. Amen.

GOSP. St. Luke xiv. 1-11.—*At that time*, when Jesus went into the house of one of the chief of the Pharisees on the Sabbath day to eat bread, they watched him; and, behold, there was a certain man before him that had the dropsy. And Jesus, answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the Sabbath day? But they held their peace. But he, taking him, healed him, and sent him away. And answering them, he said: Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out on the Sabbath day? And they could not answer him to these things. And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wedding, sit not down in the highest place, lest perhaps one more honorable than thou be invited by him, and he that invited thee and him come and say to thee: Give place to this

man ; and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down in the lowest place, that when he who invited thee cometh, he may say to thee : Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. Because every one that exalteth himself shall be humbled : and he that humbleth himself shall be exalted.

SEVENTEENTH SUNDAY AFTER PENTECOST.

EPIST. Ephes. iv. 1-6.—*Brethren :* As a prisoner in the Lord, I beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit ; as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all.

GOSP. St. Matt. xxii. 35-46.—*At that time the Pharisees came nigh to Jesus,* and one of them, a doctor of the law, asked him, tempting him : Master, which is the great commandment in the law ? Jesus

said to him : Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this : Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets. And the Pharisees being gathered together, Jesus asked them, saying : What think you of Christ ? Whose Son is he ? They say to him : David's. He saith to them : How, then, doth David in spirit call him Lord, saying : The Lord saith to my Lord : Sit on my right hand, until I make thy enemies thy footstool ? If David, then, call him Lord, how is he his Son ? And no man was able to answer him a word ; neither durst any man from that day forth ask him any more questions.

EIGHTEENTH SUNDAY AFTER PENTECOST.

EPIST. I Cor. I. 4-9.—*Brethren :* I give thanks to my God always for you for the grace of God that is given you in Christ Jesus ; that in all things you are made rich in him, in all utterance, and in all knowledge ; as the testimony of Christ was con-

firmed in you; so that nothing is wanting to you in any grace, waiting for the manifestation of our Lord Jesus Christ; who also will confirm you unto the end, without crime, in the day of the coming of our Lord Jesus Christ. God is faithful; by whom you are called unto the fellowship of his Son, Jesus Christ our Lord.

GOSP. St. Matt. ix. 1-8.—*At that time, Jesus*, entering into a boat, passed over the water, and came into his own city. And, behold, they brought to him one sick of the palsy, lying in a bed. And Jesus seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And, behold, some of the Scribes said within themselves: He blasphemeth. And Jesus, seeing their thoughts, said: Why do you think evil in your hearts? Which is easier to say, Thy sins are forgiven thee; or to say, Arise, and walk? But that you may know the Son of man hath power on earth to forgive sins, then, said he to the man sick of the palsy: Arise, take thy bed, and go into thy house. And he arose, and went into his house. And the multitude, seeing *it*, feared, and glorified God, that gave such power to men.

NINETEENTH SUNDAY AFTER PENTECOST.

EPIST. Ephes. iv. 23-28.—*Brethren :* Be renewed in the spirit of your mind, and put on the new man, who, according to God, is created in justice and holiness of truth. Wherefore putting away lying, speak ye the truth every man with his neighbor, for we are members one of another. Be angry, and sin not ; let not the sun go down upon your anger. Give not place to the devil. He that stole, let him steal now no more ; but rather let him labor, working with his hands the thing which is good, that he may have something to give to him that suffereth need.

GOSP. St. Matt. xxii. 1-14.—*At that time,* Jesus spoke to the chief priests and Pharisees again in parables, saying : The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants to call those that were invited to the marriage ; and they would not come. Again he sent other servants, saying: Tell them that were invited: Behold, I have prepared my dinner ; my beeves and fatlings are killed, and all things are ready; come ye to the marriage. But they

neglected, and went their ways, one to his farm and another to his merchandise. And the rest laid hands on his servants, and having treated them contumeliously, put them to death. But when the king had heard of it, he was angry, and sending his armies he destroyed those murderers, and burnt their city. Then he saith to his servants: The marriage indeed is ready; but they that were invited were not worthy. Go ye, therefore, into the highways, and as many as you shall find call to the marriage. And his servants, going forth into the ways, gathered together all that they found, both bad and good; and the marriage was filled with guests. And the king went in to see the guests; and he saw there a man who had not on a wedding garment. And he saith to him: Friend, how camest thou in hither, not having a wedding garment? But he was silent. Then the king said to the waiters: Bind his hands and feet and cast him into the exterior darkness; there shall be weeping and gnashing of teeth. For many are called, but few *are* chosen.

TWENTIETH SUNDAY AFTER PENTECOST.

EPIST. Ephes. v. 15-21.—See therefore, brethren, how you walk circumspectly; not as unwise, but as wise; redeeming the time, for the days are evil. Wherefore become not unwise, but understanding what is the will of God. And be not drunk with wine, wherein is luxury; but be ye yet filled with the Holy Spirit, speaking to yourselves in psalms and hymns, and spiritual canticles, singing, and making melody in your hearts to the Lord, giving thanks always for all things in the name of our Lord Jesus Christ, to God and the Father, being subject one to another in the fear of Christ.

GOSP. St. John iv. 46-53.— *At that time* there was a certain ruler, whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son; for he was at the point of death. Then Jesus said to him: Unless you see signs and wonders, you believe not. The ruler saith to him: Lord, come down before that my son die. Jesus saith to him: Go thy way, thy son liveth,

The man believed the word which Jesus said to him, and went his way; and as he was going down, his servants met him; and they brought word, saying that his son lived. He asked, therefore, of them the hour wherein he grew better. And they said to him: Yesterday, at the seventh hour, the fever left him. The father therefore, knew that it was at the same hour that Jesus said to him: Thy son liveth; and himself believed, and his whole house.

TWENTY-FIRST SUNDAY AFTER PENTECOST.

EPIST. Ephes. vi. 10-17.—Finally, brethren, be strengthened in the Lord and in the might of his power. Put you on the armor of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood, but against principalities and powers; against the rulers of the world of this darkness; against the spirits of wickedness in the high places. Wherefore take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect. Stand, therefore, having your loins girt about with truth

and having on the breastplate of justice, and your feet shod with the preparation of the gospel of peace; in all things taking the shield of faith, wherewith you may be able to extinguish all the fiery darts of the most wicked one, and take unto you the helmet of salvation and the sword of the Spirit (which is the word of God).

GOSP. St. Matt. xviii. 23-35.—*At that time Jesus spoke to his disciples this parable:* The kingdom of heaven is likened unto a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children, and all that he had, and payment to be made. But that servant, falling down, besought him, saying: Have patience with me, and I will pay thee all. And the lord of that servant, being moved with pity, let him go, and forgave him the debt. But when that servant was gone out, he found one of his fellow-servants that owed him a hundred pence, and laying hold of him, he throttled him, saying: Pay what thou owest. And his fellow-servant, falling down, besought him, say-

ing: Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison till he pay the debt. Now, his fellow-servants, seeing what was done, were very much grieved; and they came, and told their lord all that was done. Then his lord called him, and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me. Shouldst thou not then have compassion also on thy fellow-servant, even as I had compassion on thee? And his lord, being angry, delivered him to the torturers until he should pay all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

TWENTY-SECOND SUNDAY AFTER PENTECOST.

EPIST. Philip. i. 6-11.—*Brethren:* We are confident of this very thing, that he who hath begun a good work in you will perfect it unto the day of Christ Jesus; as it is meet for me to think this for you all, for that I have you in my heart, and that in my bonds and in the defence and confirmation of the gospel you all are partakers of my joy. For God is my witness

how I long after you all in the bowels of Jesus-Christ. And this I pray, that your charity may more and more abound in knowledge and in all understanding; that you may approve the better things; that you may be sincere and without offence unto the day of Christ, filled with the fruit of justice, through Jesus Christ, unto the glory and praise of God.

GOSP. St. Matt. xxii. 15-21.—*At that time* the Pharisees, going, consulted among themselves how to ensnare him in *his* speech. And they sent to him their disciples with the Herodians, saying: Master, we know that thou art a true speaker, and teachest the way of God in truth; neither carest thou for any man, for thou dost not regard the person of men. Tell us, therefore, what dost thou think: is it lawful to give tribute to Cæsar, or not? But Jesus knowing their wickedness, said: Why do ye tempt me, ye hypocrites? Show me the coin of the tribute. And they offered him a penny. And Jesus saith to them: Whose image and inscription is this? They say to him: Cæsar's. Then he saith to them: Render, therefore, to Cæsar the things that are Cæsar's, and to God the things that are God's.

N. B. — If there be but twenty-three Sundays after Pentecost, the Mass of the last Sunday after Pentecost is said. If there be twenty-five Sundays, on the 24th is said the Mass of the 6th Sunday after Epiphany; if there be twenty-six, on the 24th is said the Mass of the 5th after Epiphany; and on the 24th, the Mass of the 6th after Epiphany. If there be twenty-seven, on the 24th is said the Mass of the 4th after Epiphany; on the 25th, that of the 5th; and on the 26th, that of the 6th after Epiphany. If there be twenty-eight, on the 24th is said the Mass of the 3rd after Epiphany. So that the Mass of the 24th Sunday after Pentecost shall always be the last.

TWENTY-THIRD SUNDAY AFTER PENTECOST.

EPIST. Philip. iii. 17-21.—Be followers of me, brethren, and observe them who walk so, as you have our model. For many walk, of whom I have told you often (and now tell you weeping) *that they are* enemies of the cross of Christ, whose end is destruction, whose God is their belly, and *whose* glory is in their shame, who mind earthly things. But our conversation is in heaven, from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowness, made like to the body of his glory, according to the operation whereby also he is able to subdue all things unto himself.—iv. 1-3.—Therefore, my dearly beloved brethren and

most desired, my joy and my crown, so stand fast in the Lord, my dearly beloved; I beg of Evodia, and I beseech Syntyche, to be of one mind in the Lord. And I entreat thee also, my sincere companion, help those *women* who have labored with me in the gospel with Clement, and the rest of my fellow-laborers, whose names are in the book of life.

GOSP. St. Matt. ix. 18-26.—*At that time*, as Jesus was speaking these things unto them, behold a certain ruler came up and adored him, saying: Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live. And Jesus, rising up, followed him with his disciples. And behold, a woman, who was troubled with an issue of blood twelve years, came behind him and touched the hem of his garment. For she said within herself: If I shall touch only his garment, I shall be healed. But Jesus, turning and seeing her, said: Be of good heart, daughter; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, he said: Give place; for the girl is not dead, but sleepeth.

And they laughed him to scorn. And when the multitude was put forth, he went in and took her by the hand; and the maid arose. And the fame hereof went abroad into all that country.

TWENTY-FOURTH SUNDAY AFTER PENTECOST.

EPIST. Col. i. 9-14.– Therefore we also, from the day that we heard it, cease not to pray for you, and to beg that you may be filled with the knowledge of his will, in all wisdom and spiritual understanding, that you may walk worthy of God, in all things pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to the power of his glory, in all patience and long-suffering with joy; giving thanks to God the Father, who hath made us worthy to be partakers of the lot of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of the Son of his love, in whom we have redemption through his blood, the remission of sins.

GOSP. St. Matt. xxiv. 15-35.— When, therefore, you shall see the abomination of desolation which was spoken of by Daniel

the prophet, standing in the holy place, he that readeth let him understand. Then they that are in Judea, let them flee to the mountains; and he that is on the house-top, let him not come down to take anything out of his house; and he that is in the field, let him not go back to take his coat. And woe to them that are with child, and that give suck in those days. But pray that your flight be not in the winter or on the Sabbath. For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be. And unless those days had been shortened, no flesh should be saved; but for the sake of the elect those days shall be shortened. Then if any man shall say to you: Lo, here is Christ, or there, do not believe him. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if it were possible) even the elect. Behold, I have told it to you beforehand. If, therefore, they shall say to you: Behold, he is in the desert, go ye not out: Behold, *he is* in the closets, believe it not. For as the lightning cometh out of the east, and appeareth even into the west, so shall also the coming

of the Son of man be. Wheresoever the body shall be, there shall the eagles also be gathered together. And immediately after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with much power and majesty. And he shall send his angels with a trumpet and a great voice, and they shall gather together his elect from the four winds, from the furthest parts of the heavens to the utmost bounds of them. And from the fig-tree learn a parable: when the branch thereof is now tender, and the leaves come forth, you know that summer is nigh. So you also, when you shall see all these things, know ye that it is nigh, *even* at the doors. Amen I say to you that this generation shall not pass till all these things be done. Heaven and earth shall pass, but my words shall not pass.

II.

Epistles and Gospels for the Holidays of Obligation.

I. FOR THE FEAST OF THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY.

(December 8.)

EPIST. Prov. viii. 22-35.—The Lord possessed me in the beginning of his ways, before he made anything from the beginning. I was set up from eternity, and of old before the world was made. The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out: the mountains with their huge bulk had not yet been established; before the hills I was brought forth; he had not yet made the earth nor the rivers nor the poles of the world. When he prepared the heavens, I was present, when with a certain law and compass he inclosed the depths, when he established the sky above, and poised the fountains of waters: when he compassed the sea with its bounds, and set a law to the waters that they should not pass their

limits, when he balanced the foundations of the earth, I was with him forming all things; and was delighted every day, playing before him at all times, playing in the world; and my delights were to be with the children of men. Now therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

GOSP. St. Luke i, 26.—And in the sixth month, the angel Gabriel was sent from God into a city of Galilee called Nazareth. To a virgin espoused to a man whose name was Joseph, of the house of David: and the name of the virgin was Mary. And the angel being come in, said to her: Hail, full of grace, the Lord is with thee. Blessed art thou among women.

II. FOR THE FEAST OF THE NATIVITY OF OUR LORD, OR CHRISTMAS.

(December 25.)

First Mass.

EPIST. Titus ii. 11-15.—*Dearly beloved:*

The grace of God our Saviour hath appeared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself a people acceptable, a pursuer of good works. These things speak and exhort.

GOSP. St. Luke ii. 1-14.—*At that time*, there went out a decree from Cæsar Augustus that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city; and Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem, because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child. And it came to pass that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him up in swaddling clothes, and laid him in a

manger, because there was no room for them in the inn. And there were in the same country shepherds watching, and keeping the night-watches over their flock. And behold, an angel of the Lord stood by them; and the brightness of God shone round about them, and they feared with a great fear. And the angel said to them: Fear not, for behold I bring you good tidings of great joy, that shall be to all the people; for this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest, and on earth peace to men of good will.

Second Mass.

EPIST. Titus iii. 4.-7.—*Dearly beloved:* The goodness and kindness of God our Saviour appeared, not by the works of justice which we have done; but according to his mercy he saved us: by the laver of regeneration and renovation of the Holy Ghost, whom he hath poured forth upon us abund-

antly through Jesus Christ, our Saviour; that being justified by his grace, we may be heirs according to the hope of life everlasting.

GOSP. St. Luke ii. 15-20.—*At that time*, the shepherds said to one another: Let us go over to Bethlehem; and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste; and they found Mary and Joseph, and the infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all they that heard wondered; and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things they had heard and seen as it was told unto them.

Third Mass.

EPIST. Heb. i. 1.-12.—God, who at sundry times and in divers manners spoke, in times past, to the fathers by the prophets; last of all, in these days had spoken to us by his Son, whom he had appointed heir of all things, by whom also he made the world: who being the brightness of his

glory, and the figure of his substance, and upholding all things by the word of his power, making purgation of sins, sitteth on the right hand of the majesty on high; being made so much better than the angels, as he had inherited a more excellent name than they. For to which of the angels hath he said at any time: Thou art my Son, this day have I begotten thee! And again: I will be to him a Father; and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith: And let all the angels of God adore him. And to the angels indeed he saith: He that maketh his angels spirits, and his ministers a flame of fire. And to the Son: Thy throne, O God, is for ever and ever; a sceptre of justice is the sceptre of thy kingdom. Thou hast loved justice, and hated iniquity; therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou in the beginning, O Lord, didst found the earth; and the works of thy hands are the heavens. They shall perish, but thou shalt continue; and they shall all grow old as a garment; and as a vesture shalt thou change them, and they shall be changed; but thou art the self-same, and thy years shall not fail.

GOSP. St. John i. 1-14.—In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was made nothing that was made. In him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light which enlighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, he gave them power to be made the sons of God, to them that believe in his name. Who are born, not of blood, nor of the will of the flesh nor the will of man, but of God. AND THE WORD WAS MADE FLESH, and dwelt among us, and we saw his glory, the glory as it were of the only-begotten of the Father, full of grace and truth.

III. FOR THE FEAST OF THE CIRCUMCISION OF OUR LORD, OR NEW YEAR'S DAY

(January 1.)

EPIST. Titus ii. 11-15.—For the grace of God our Saviour hath appeared to all men, instructing us, that denying ungodliness and wordly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and coming of the glory of the great God, and our Saviour Jesus-Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people acceptable, a pursuer of good works. These things speak and exhort in Christ Jesus, our Lord.

GOSP. Luke ii. 21.—And after eight days were accomplished that the child should be circumcised, his name was called Jesus, which was called by the angel, before he was conceived in the womb.

IV. FOR THE FEAST OF THE ASCENSION OF OUR LORD.

LESSON Acts i. 1-11.—The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commands by

the Holy Ghost to the apostles whom he had chosen, he was taken up; to whom also he showed himself alive, after his passion, by many proofs; for forty days appearing to them, and speaking of the kingdom of God. And eating with them, he commanded them that they should not depart from Jerusalem, but should wait for the promise of the Father, which you have heard (saith he) by my mouth. For John indeed baptized with water; but you shall be baptized with the Holy Ghost not many days hence. They, therefore, who were come together asked him, saying: Lord, wilt thou at this time restore again the kingdom of Israel? But he said to them: It is not for you to know the times or moments which the Father hath put in his own power. But you shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth. And when he hath said these things, while they looked on, he was raised up; and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold, two men stood by them, in white garments, who also said. Ye men

of Galilee, why stand you looking up to heaven? This Jesus, who is taken up from you into heaven, shall so come as you have seen him going into heaven.

GOSP. St. Mark xvi. 14-20.—*At that time, Jesus* appeared to the eleven as they were at table; and he upbraided them with their incredulity and hardness of heart; because they did not believe them who had seen him after he was risen again. And he said to them: Go ye into the whole world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be condemned. And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover. And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God. But they, going forth, preached everywhere; the Lord working withal, and confirming the word with sign that followed.

V. FOR THE FEAST OF THE ASSUMPTION OF THE BLESSED VIRGIN MARY.

(August 15.)

LESSON Eccles. xxiv. 11-20.—In all these I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things gave his orders, and said to me; and he that made me rested in my tabernacle. And he said to me: Let thy dwelling be in Jacob, and they inheritance in Israel, and take root in my elect. From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I have ministered before him. And so was I established in Sion, and in the holy city likewise I rested; and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress-tree on Mount Sion. I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho; as a fair olive-tree in the plains, and as a plane-tree by the water in the streets, was I exalted. I gave a sweet smell like cinnamon, and aromatical balm.

I yielded a sweet odor like the best myrrh.

GOSP. St. Luke x. 38-42.—At that time, Jesus entered into a certain town, and a certain woman, named Martha, received him into her house. And she had a sister called Mary, who, sitting also at the Lord's feet, heard his word. But Martha was busy about much serving, who stood, and said: Lord, hast thou no care that my sister hath left me alone to serve? Speak to her, therefore, that she help me. And the Lord, answering, said to her: Martha, Martha, thou art troubled about many things. But one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her.

VI. FOR THE FEAST OF ALL SAINTS.

(November 1.)

LESSON Apoc. vii. 2-12.—In those days, behold John saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, nor the sea, nor the trees, till we seal the servants of our God in their foreheads. And I heard the number of them that were sealed, a

hundred forty-four thousand sealed, of all the tribes of the children of Israel. Of the tribe of Juda twelve thousand sealed; of the tribe of Ruben twelve thousand sealed; of the tribe of Gad twelve thousand sealed; of the tribe of Aser twelve thousand sealed; of the tribe of Nephthali twelve thousand sealed; of the tribe of Manasses twelve thousand sealed; of the tribe of Simeon twelve thousand sealed; of the tribe of Levi twelve thousand sealed; of the tribe of Issachar twelve thousand sealed, of the tribe of Zabulon twelve thousand sealed; of the tribe of Joseph twelve thousand sealed; of the tribe of Benjamin twelve thousand sealed. After this I saw a great multitude, which no man could number, of all nations, and tribes, and peoples, and tongues, standing before the throne, and in sight of the Lamb, clothed with white robes, and palms in their hands; and they cried with a loud voice, saying: Salvation to our God, who sitteth upon the throne, and to the Lamb. And all the angels stood round about the throne, and about the ancients, and about the four living creatures; and they fell before the throne upon their faces, and adored God, saying: Amen. Benediction, and glory, and wis-

dom, and thanksgiving, honor, and power, and strength, to our God, for ever and ever. Amen.

GOSP. St. Matt. v. 1-12.—At that time Jesus seeing the multitudes, he went up into a mountain; and when he had sat down, his disciples came to him. And opening his mouth, he taught them, saying: Blessed are the poor in spirit, for theirs is the kingdom of heaven.- Blessed are the meek, for they shall possess the land. Blessed are they that mourn, for they shall be comforted. Blessed are they that hunger and thirst after justice, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the clean of heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven. Blessed are you when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, because your reward is very great in heaven.

III.

Epistles and Gospels for some Feasts, not of Obligation.

EPIPHANY.

(January 6.)

LESSON. Isaias ix. 1-6.—Arise, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee. For behold, darkness shall cover the earth, and a mist the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thy eyes round about, and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Epha; all they from Saba shall come, bringing gold and frankincense, and showing forth praise to the Lord.

GOSP. St. Matt. ii. 1-12.—When Jesus, therefore, was born in Bethlehem of Juda, in the days of King Herod, behold, there came wise men from the east to Jerusalem, saying: Where is he that is born King of the Jews? For we have seen his star in the east, and we are come to adore him. And King Herod, hearing *this*, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the Scribes of the people, he enquired of them where Christ should be born. But they said to him: In Bethlehem of Juda; for so it is written by the prophet: And thou, Bethlehem, the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the captain that shall rule my people Israel. Then Herod, privately calling the wise men, enquired of them diligently the time of the star which appeared to them; and sending them into Bethlehem, said: Go, and diligently inquire after the child; and when you have found him, bring me word again, that I also may come, and adore him. Who, having heard the king, went their way; and behold, the star which they had seen in the east went before them, until it came and stood over where the

child was. And seeing the star, they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother; and falling down, they adored him; and opening their treasures, they offered him gifts, gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

PURIFICATION OF THE BLESSED VIRGIN MARY, OR CANDLEMAS.

(February 2.)

LESSON Mal. iii. 1-4.—Behold, I send my angel, and he shall prepare the way before my face. And presently the Lord whom you seek, and the angel of the testament, whom you desire, shall come to his temple. Behold, he cometh, saith the Lord of hosts; and who shall be able to think of the day of his coming? And who shall stand to see him? For he is like a refining fire, and like the fullers' herb. And he shall sit refining and cleansing the silver; and he shall purify the sons of Levi, and shall refine them as gold and as silver; and they shall offer sacrifices to the Lord in justice. And the

sacrifice of Juda and of Jerusalem shall please the Lord, as *in* the days of old and *in* the ancient years.

GOSP. St. Luke ii. 22-32.—And after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord. As it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord; and to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons. And, behold, there was a man in Jerusalem named Simeon; and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law, he also took him into his arms, and blessed God, and said: Now thou dost dismiss thy servant, O Lord, according to thy word, in peace; because my eyes have seen thy salvation, which thou hast prepared before the face

of all peoples ; a light to the revelation of the Gentiles, and the glory of thy people of Israel.

ASH-WEDNESDAY.

LESSON Joel ii. 12-19.—Now, therefore, saith the Lord : Be converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts, and not your garments, and turn to the Lord, your God ; for he is gracious and merciful, patient and rich in mercy, and ready to repent of the evil. Who knoweth but he will return, and forgive and leave a blessing behind him, sacrifice and libation to the Lord your God? Blow the trumpet in Sion ; sanctify a fast ; call a solemn assembly, gather together the people, sanctify the church; assemble the ancients: gather together the little ones, and them that suck at the breasts ; let the bridegroom go forth from his bed, and the bride out of her bride-chamber. Between the porch and the altar the priests, the Lord's ministers, shall weep, and shall say: Spare, O Lord, spare thy people; and give not thy inheritance to reproach, that the heathens should rule over them. Why should they say among the nations : Where is their

God ? The Lord had been zealous for his land, and had spared his people. And the Lord answered and said to his people: Behold, I will send you corn, and wine, and oil, and you shall be filled with them; and I will no more make you a reproach among the nations.

GOSP. St. Matt. vi. 16-21.—*At that time Jesus said to his disciples :* When you fast, be not, as the hypocrites, sad; for they disfigure their faces, that to men they may appear to fast. Amen I say to you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou appear not fasting to men, but to thy Father, who is in secret; and thy Father, who seeth in secret, will repay thee. Lay not up to yourselves treasures on earth, where the rust and the moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven; where neither the rust nor the moth doth consume, and where thieves do not break through nor steal: For where thy treasure is, there is thy heart also.

GOOD FRIDAY.

LESSON Exod. xii. 1-11.—*In those days,*

the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months; it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male, of one year; according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side-post, and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce. You shall not eat thereof anything raw, nor boiled in water, but only roasted at the fire; you shall eat the head with the feet and entrails thereof. Neither shall there remain anything of it

until morning. If there be anything left, you shall burn it with fire. And thus you shall eat: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands; and you shall eat in haste; for it is the Phase (that is, the Passage) of the Lord.

GOSP. St. John xviii. 1-40.—*At that time, Jesus* went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples. And Judas also, who betrayed him, knew the place; because Jesus had often resorted thither together with his disciples. Judas, therefore, having received a band of soldiers and servants from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus, therefore, knowing all things that should come upon him, went forth, and said to them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus saith to them: I am he. And Judas also, who betrayed him, stood with them. As soon, therefore, as he had said to them, I am he, they went backward, and fell to the ground. Again, therefore, he asked them: Whom seek ye? And they said: Jesus of Nazareth. Jesus ans-

wered, I have told you that I am he; if, therefore, you seek me, let these go their way, that the word might be fulfilled which he said: Of them whom thou hast given me I have not lost any one. Then Simon Peter, having a sword, drew it, and struck the servant of the high-priest, and cut off his right ear. And the name of the servant was Malchus. Jesus, therefore, said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it? Then the band, and the tribune, and the servants of the Jews took Jesus, and bound him; and they led him away to Annas first; for he was father-in-law to Caiphas, who was the high-priest of that year. Now, Caiphas was he who had given the counsel to the Jews that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high-priest, and went in with Jesus into the court of the high-priest. But Peter stood at the door without. Then the other disciple who was known to the high-priest went out, and spoke to the portress, and brought in Peter. The maid, therefore, that was portress said to Peter. Art not

thou also one of this man's disciples ? He saith : I am not. Now, the servants and officers stood at *a fire of* coals, because it was cold, and warmed themselves ; and with them was Peter, also standing and warming himself. The high-priest then asked Jesus of his disciples and of his doctrine. Jesus answered him : I have spoken openly to the world. I have always taught in the synagogue, and in the temple, whither all the Jews resort ; and in secret I have spoken nothing. Why askest thou me ? Ask them who have heard what I have spoken unto them ; behold, they know what things I have said. And when he had said these things, one of the officers standing by gave Jesus a blow, saying : Answerest thou the high-priest so ? Jesus answered him : If I have spoken evil, give testimony of the evil ; but if well why strikest thou me ? And Annas sent him bound to Caiphas, the high-priest. And Simon Peter was standing and warming himself. They said, therefore, to him : Art not thou also one of his disciples ? He denied it, and said : I am not. One of the servants of the high-priest, a kinsman to him whose ear Peter cut off, saith to him : Did not I see thee in the garden

with him ? Again, therefore, Peter denied ; and immediately the cock crew. Then they led Jesus from Caiphas to the governor's hall. And it was morning; and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate, therefore, went out to them, and said: What accusation bring you against this man ? They answered, and said to him : If he were not a malefactor, we would not have delivered him up to thee. Pilate then said to them : Take him you, and judge him according to your law. The Jews, therefore, said to him : It is not lawful for us to put any man to death ; that the word of Jesus might be fulfilled, which he said, signifying what death he should die. Pilate, therefore, went into the hall again, and called Jesus, and said to him : Art thou the king of the Jews? Jesus answered : Sayest thou this thing of thyself, or have others told it thee of me ? Pilate answered : Am I a Jew ? Thy own nation and the chief priest have delivered thee up to me ; what hast thou done ? Jesus answered : My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews ; but

now my kingdom is not from hence. Pilate, therefore, said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this came I into the world; that I should give testimony to the truth; every one that is of the truth heareth my voice. Pilate saith to him: What is truth? And when he had said this, he went out again to the Jews, and saith to them: I find no cause in him. But you have a custom that I should release one unto you at the pasch; will you, therefore, that I release unto you the king of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber. Then, therefore, Pilate took Jesus, and scourged him. And the soldiers, platting a crown of thorns, put it upon his head; and they put on him a purple garment. And they came to him, and said: Hail, king of the Jews; and they gave him blows. Pilate, therefore, went forth again, and saith to them: Behold, I bring him forth to you, that you may know, that I find no cause in him. (Jesus, therefore, came forth, bearing the crown of thorns and the purple garment.) And he saith to them: Behold the man.

When the chief priests, therefore, and the servants had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him; for I find no cause in him. The Jews answered him: We have a law; and according to the law, he ought to die; because he made himself the Son of God. When Pilate, therefore, had heard this saying, he feared the more. And he entered into the hall again; and he said to Jesus: Whence art thou? But Jesus gave him no answer. Pilate, therefore, saith to him: Speakest thou not to me? Knowest thou not that I have power to crucify thee and I have power to release thee? Jesus answered. Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee hath the greater sin. And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Cæsar's friend; for whosoever maketh himself a king, speaketh against Cæsar. Now, when Pilate had heard these words, he brought Jesus forth, and sat down in the judgment seat, in the place that is called Lithostrotos, *and* in Hebrew Gabbatha.

And it was the parasceve of the pasch, about the sixth hour; and he saith to the Jews: Behold your king. But they cried out: Away with him, away with him; crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Cæsar. Then, therefore, he delivered him to them to be crucified. And they took Jesus, and led him forth. And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew Golgotha; where they crucified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also, and he put in upon the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. This title, therefore, many of the Jews read; because the place where Jesus was crucified was near to the city; and it was written in Hebrew, in Greek, and in Latin. Then the chief priests of the Jews said to Pilate: Write not, the king of the Jews; but that he said, I am the king of the Jews. Pilate answered: What I have written, I have written. Then the soldiers, when they had crucified him, took his garments (and they made four parts, to every soldier a part) and also

his coat. Now the coat was without seam, woven from the top throughout. They said then one to another: Let us not cut it, but let us cast lots for it whose it shall be, that the Scripture might be fulfilled, saying: They have parted my garments among them, and upon my vesture they have cast lot. And the soldiers indeed did these things. Now, there stood by the cross of Jesus his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalene. When Jesus, therefore, saw his mother and the disciple standing, whom he loved, he said to his mother: Woman, behold thy son. After that he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own. Afterwards, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. Now, there was a vessel set there, full of vinegar. And they, putting a sponge full of vinegar about hyssop, offered it to his mouth. When Jesus, therefore, had taken the vinegar, he said: It is consummated. And bowing his head, he gave up the ghost. Then the Jews (because it was the parasceve), that the bodies might not remain upon the cross

on the Sabbath day (for that was a great Sabbath day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers, therefore, came; and they broke the legs of the first and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs; but one of the soldiers opened his side with a spear, and immediately there came out blood and water. And he that saw it hath given testimony; and his testimony is true. And he knoweth that he saith true, that you also may believe. For these things were done, that the Scripture might be fulfilled: You shall not break a bone of him. And again another Scripture saith: They shall look on him whom they pierced. And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly, for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate permitted him. He came, therefore, and took away the body of Jesus. And Nicodemus also came; he who at the first came to Jesus by night, bringing a mixture of myrrh and aloes, about a hundred pound *weight*. They

took, therefore, the body of Jesus, and bound it in linen-cloths with the spices, as the manner of the Jews is to bury. Now, there was, in the place where he was crucified, a garden; and in the garden a new sepulchre, wherein no man yet had been laid. There, therefore, because of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

ST. JOSEPH.

(March 19.)

LESSON Eccl. xiv. 1-6.—Moses *was* beloved of God and men; whose memory is in benediction. He made him like the saints in glory, and magnified him in the fear of his enemies; and with his words he made prodigies to cease. He glorified him in the sight of kings, and gave him commandments in the sight of his people, and showed him his glory. He sanctified him in his faith and meekness and choose him out of all flesh. For he heard him and his voice, and brought him into a cloud. And he gave him commandments before his face, and a law of life and instruction.

GOSP. St. Matt. 1. 18-21.—When his Mother Mary was espoused to Joseph,

before they came together, she was found with child of the Holy Ghost; whereupon Joseph, her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold, the angel of the Lord appeared to him in *his* sleep, saying: Joseph, son of David, fear not to take unto thee Mary, thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins.

ANNUNCIATION OF THE BLESSED VIRGIN MARY.

(March 25.)

LESSON Isaias vii. 10-15.—And the Lord spoke again to Achaz, saying: Ask thee a sign of the Lord thy God, either unto the depth of hell or unto the height above. And Achaz said: I will not ask; and I will not tempt the Lord. And he said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord himself shall give you a sign. Behold, a virgin shall

conceive and bear a son; and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil and to choose the good.

GOSP. St. Luke i. 26-38.—And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the angel, being come in, said unto her: Hail, full of grace, the Lord is with thee, blessed art thou among women. Who having heard, was troubled at his saying, and thought *with herself* what manner of salutation this should be. And the Angel said to her: Fear not, Mary; for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a Son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of David, his father; and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel, answering, said

to her: The Holy Ghost shall come upon thee; and the power of the Most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her that is called barren: because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord; be it done to me according to thy word.

CORPUS CHRISTI.

(Thursday after Trinity Sunday.)

EPIST. I Cor. xi. 23-29.—*Brethren:* I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and giving thanks, broke, and said: Take ye, and eat: this is my body which shall be delivered for you; this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood; this do ye as often as you shall drink *it* for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall

show the death of the Lord until he come. Therefore whosoever shall eat this bread and drink the chalice of the Lord unworthily shall be guilty of the body and blood of the Lord. But let a man prove himself; and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily shall be guilty of the body and of the blood of the Lord.

GOSP. St. John. vi. 56-59.—*At that time Jesus said to the multitude of the Jews:* My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live for ever.

FEAST OF THE SACRED HEART OF JESUS.

(Friday after the Octave of Corpus Christi.)

LESSON Isaias xii. 1-6.—And thou shalt say in that day: I will give thanks to thee, O Lord, for thou wast angry with me; thy wrath is turned away and thou hast com-

forted me. Behold, God is my saviour, I will deal confidently, and will not fear; because the Lord is my strength, and my praise, and he is become my salvation. You shall draw waters with joy out of the Saviour's fountains; and you shall say in that day: Praise ye the Lord and call upon his name; make works known among the people; remember that his name is high. Sing ye to the Lord, for he hath done great things; shew this forth in all the earth. Rejoice, and praise, O thou habitation of Sion; for great is he that is in the midst of thee, the Holy One of Israel.

GOSP. St. John. xix. 31-35.—Then the Jews, (because it was the parasceve), that the bodies might not remain upon the cross on the Sabbath day (for that was a great Sabbath day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs, but one of the soldiers with a spear opened his side, and immediately there came out blood and

water. And he that saw it has given testimony; and his testimony is true.

ST. JOHN THE BAPTIST.

(June 24.)

LESSON Isaias xix. 1-7.—Give ear, ye islands, and hearken, ye peoples from afar. The Lord hath called me from the womb; from the bowels of my mother he hath been mindful of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand he hath protected me, and hath made me as a chosen arrow; in his quiver he hath hidden me. And he said to me: Thou art my servant Israel, for in thee will I glory. And now, saith the Lord, that formed me from the womb to be his servant, behold, I have given thee to be the light of the Gentiles, that thou mayest be my salvation even to the furthest part of the earth. Kings shall see, and princes shall rise up, and adore for the Lord's sake, and for the holy One of Israel, who hath chosen thee.

GOSP. St. Luke i. 57-68.—Now, Elizabeth's full time of being delivered was come, and she brought forth a son. And her neighbors and kinsfolks heard that the Lord had showed his great mercy towards

her, and they congratulated with her. And it came to pass that on the eighth day they came to circumcise the child; and they called him by his father's name, Zachary. And his mother, answering, said: Not so, but he shall be called John. And they said to her: There is none of thy kindred that is called by this name. And they made signs to his father how he would have him called. And demanding a writing-table, he wrote, saying: John is his name. And they all wondered. And immediately his mouth was opened, and his tongue *loosed;* and he spoke, blessing God. And fear came upon all their neighbors; and all these words were noised abroad over all the hill country of Judea. And all they that had heard them laid them up in their heart, saying: What a one, think ye, shall this child be? For the hand of the Lord was with him. And Zachary, his father, was filled with the Holy Ghost; and he prophesied, saying: Blessed be the Lord God of Israel, because he hath visited and wrought the redemption of his people.

SS. PETER AND PAUL.

(June 29.)

LESSON. Acts. xii. 1-11.—And at the

same time Herod the king stretched forth his hand to afflict some of the church. And he killed James the brother of John with his sword. And seeing that it pleased the Jews, he proceeded to take up Peter also. Now, it was *in* the days of the azymes. And when he had apprehended him, he cast him into prison, delivering him to four files of soldiers to be kept, intending after the pasch to bring him forth to the people. Peter, therefore, was kept in prison. But prayer was made without ceasing by the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers bound with two chains; and the keepers before the door kept the prison. And, behold, an angel of the Lord stood by him; and a light shined in the room; and he, striking Peter on the side, raised him up, saying: Arise quickly. And the chains fell off from his hands. And the angel said to him: Gird thyself and put on thy sandals. And he did so. And he said to him: Cast thy garment about thee and follow me. And going out, he followed him, and knew not that it was true which was done by the angel; but thought he saw a vision. Ar

passing through the first and the second ward, they came to the iron gate that leadeth to the city, which of itself opened to them. And going out, they passed on through one street, and immediately the angel departed from him. And Peter, coming to himself, said: Now I know in very deed that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from the expectation of the people of the Jews.

GOSP. St. Matt. xvi. 13-19.—And Jesus came into the quarters of Cesarea Philippi; and he asked his disciples, saying: Who do men say that the Son of man is? And they said: Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. He saith to them: But who do you say that I am? Simon Peter answered and said: Thou art Christ, the Son of the living God. And Jesus, answering, said to him: Blessed art thou, Simon Bar-Sona; because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom

of heaven ; and whatsoever thou shalt bind upon earth, it shall be bound also in heaven ; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.

VISITATION OF THE B. V. MARY.

(July 2.)

LESSON Cant. ii. 8-14.—The voice of my beloved, behold, he cometh leaping upon the mountains, skipping over the hills. My beloved is like a roe or a young hart. Behold, he standeth behind our wall, looking through the windows, looking through the lattices. Behold, my beloved speaketh to me : Arise, make haste, my love, my dove, my beautiful one, and come. For winter is now past ; the rain is over and gone. The flowers have appeared in our land ; the time of pruning is come ; the voice of the turtle is heard in our land ; the fig tree hath put forth her green figs ; the vines in flower yield their sweet smell. Arise, my love, my beautiful one, and come ; my dove in the clifts of the rock, in the hollow places of the wall, show me thy face : let thy voice sound in my ears, for thy voice is sweet and thy face comely.

GOSP. St. Luke i. 39-47.—And Mary, rising up in those days went into the hill

country with haste, into a city of Juda; and she entered into the house of Zachary, and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the infant leaped in her womb; and Elizabeth was filled with the Holy Ghost; and she cried out with a loud voice, and said: Blessed art thou among women; and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed; because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour.

NATIVITY OF THE B. V. MARY.

(September 8.)

LESSON. Prov. iii. 22-35.—The Lord possessed me in the beginning of his ways, before he made anything from the beginning. I was set up from eternity, and of old before the earth was made. The depths were not as yet, and I was already con-

ceived; neither had the fountains of waters as yet sprung out; the mountains with their huge bulk had not as yet been established, before the hills I was brought forth; he had not yet made the earth, nor the rivers, nor the poles of the world. When he prepared the heavens, I was present; when with a certain law and compass he enclosed the depths; when he established the sky above, and poised the fountains of waters; when he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits; when he balanced the foundations of the earth, I was with him forming all things, and was delighted every day, playing before him at all times; playing in the world; and my delights *were* to be with the children of men. Now, therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors. He that shall find me shall find life, and shall have salvation from the Lord.

GOSP. St. Matt. i. 1-16.—The book of the generation of JESUS CHRIST, the son of David, the son of Abraham. Abraham be-

got Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren. And Judas begot Phares and Zara of Thamar, and Phares begot Esron. And Esron begot Aram. And Aram begot Aminadab. And Aminadab begot Naasson. And Naasson begot Salmon. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse. And Jesse begot David the king. And David the king begot Solomon, of her that had been *the wife* of Urias. And Solomon begot Roboam. And Roboam begot Abias. And Abias begot Asa. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias. And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias. And Josias begot Jechonias and is brethren, about the time they were carried away to Babylon. And after they were carried to Babylon, Jechonias begot Salathiel. And Salathiel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud. And Eliud begot Eleazar. And Eleazar begot Mathan. And

Mathan begot Jacob. And Jacob begot Joseph, the husband of Mary; of whom was born Jesus, who is called Christ.

PRESENTATION OF THE BLESSED VIRGIN MARY.

(November 21.)

LESSON Eccle. xxiv. 14-16.—From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered before him. And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.

GOSP. St. Luke xi. 27-28.—And it came to pass, as he spoke these things, a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee, and the paps that gave thee suck. But he said: Yea rather, blessed are they who hear the word of God, and keep it.

ALL SOULS.

(November 2,)

EPIST. 1 Cor. xv. 51-57.—*Brethren*

Behold, I tell you a mystery: We shall all indeed rise again; but we shall not all be changed in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall rise again incorruption, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality, and when this mortal has put on immortality, then shall come to pass the saying that is written: Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? Now, the sting of death is sin, and the power of sin is the law; but thanks be to God, who hath given us the victory through our Lord Jesus Christ.

GOSP. St. John v. 25-29.—Amen, amen I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live; for as the Father hath life in himself, so he hath given to the Son also to have life in himself, and he hath given him authority to execute judgment, because he is the Son of man. Wonder not at this; for the hour cometh, wherein all that are in the graves shall hear the voice of the Son

of God; and they that have done good shall come forth unto the resurrection of life; but they that have done evil unto the resurrection of judgment.

FEAST OF THE MOST HOLY ROSARY.

(First Sunday in October.)

LESSON Prov. viii. 22.—The Lord possessed me in the beginning of his ways, before he made anything from the beginning. I was set up from eternity, and of old, before the earth was made. The depths were not as yet, and I was already conceived. Now therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, and that watches daily at my gates, and waiteth at the posts of my doors. He that shall find me, shall find life, and shall have salvation from the Lord.

GOSPEL. St. Luke i. 26-38.—*At that time*, the Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And the angel being come in, said unto her: Hail full of

grace, the Lord is with thee. Blessed art thou among women. Who having heard, was troubled at his saying, and thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the most High, and the Lord God shall give unto him the throne of David, his father: and he shall reign in the house of Jacob forever. And of his kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man? And the angel answering said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God. And behold, thy cousin, Elizabeth, she also has conceived a son in her old age; and this is the sixth month with her that is called barren; because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word.

MADE IN BELGIUM.